

THE KINGS MEDICINE FOR THIS PRESENT YEERE 1604. prescribed by the whole colledge of the spirituall phisitions, made after the copy of the corporall kings medicine, which was vsed
in the city the former yeere.

GIVEN,

As a NEWYEERS-GIFT, to the honorable city of LONDON, to be taken in this yeere for the soule, as the other was for the bodie.

HEREVNT O are intermixed,
First, the wonders of the former yeer, his triumphs, two funeralls, two coronations, two preachers.

Secondlie, LONDONS and ENGLANDS newyeers-gift, to offer vp vnto the Lord for his newyeers-gift, containing King DAVIDS Sacrificing after the ceasing of the pestilence, necessarie to teachvs the duty of our deliuerance. The whole collected out of the first book of Chr.ch.21.

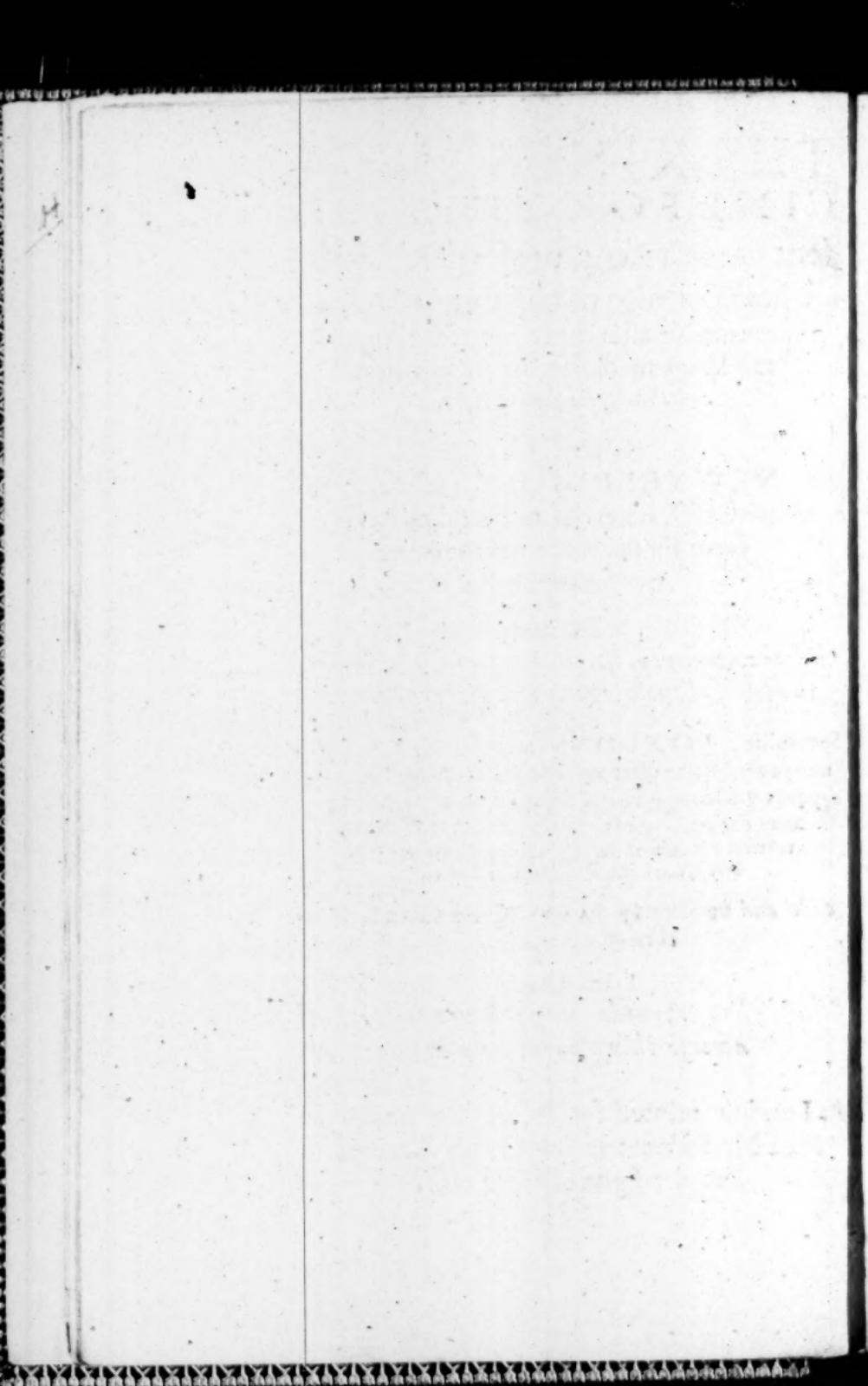
Made and vuritten by JAMES GODSKALL, preacher of the vvorde.

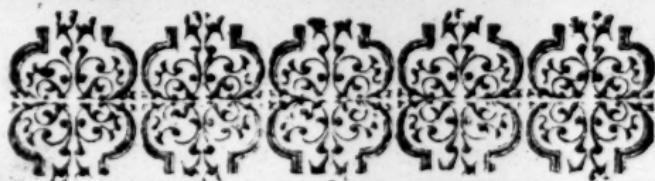
John. 5.14.

Behold, thou art made whole : sinne no more, least a worse thing come unto thee.

H.M.

At London printed for Edward White, at the little Northdoore of Saint Pauls Church, at the signe of the gunne.





To the right honorable the
Lord Maior of the most re-
owned City of London, and to the
right worshipfull the Sherifffes, and Al-
dermen their Brethren, I. G. wisheth
all graces to be multiplied from the Lord,
by the holy spirit, both for the gouern-
ment of his people, and for their
euerlasting saluation, through
Iesus Christ.


HE almighty God (right
honourable and worshipfull)
hath deale the former yeere
with your city and suburbs, as
Kings and Princes in the bes-
ieging and taking in of towns:
first they invade the suburbs,
and liberties; where they destroy, pull downe, and
set on fire: Secondlie they come before the walles
and gates of the city, which (if the inhabitauntes
bee not able to resiste) they presentlie take in,
sound the allarum, blowe the trumpets, strike
the drumme, and destroy both yong and old: which
causeth sighs, lamentations, weeping and how-
ling: So likewise the Monarche of the world, the

THE EPISTLE

Lord of boasting, having put on his helmet & cloake
of reuege Es.59.17. & taken one of the weapons of
his wrath, (of which in his armory of injustice hee
hath great store) hath first by his destroying Angel
taken in your suburbs, freedoms & liberties, there
he hath kindled their houesen with the fire of the
plague, & made whole families desolate, hee hath
shot off his arrow that fleteth by day, & set the pesti-
lence that walketh in the darkenesse, & destroyeth
at noon day, thousandes and ten thousandes haue
fallen before him, Psal.9.6.7. hee hath made manie
to fall, and one fel vpon another, as the Prophet
speakest Ier.46.16. So that they haue first tasted
the cup of gods wrath. Secondly he is come before
your gates, take the in, & to speak with the psalmist
he hath whet his sword, bēt his bove, made it ready,
& ordayned his arrowes for the that persecute a
him. His angel hath kindled the flying fire among
your citizes, it hath entred into their houesen, & re-
mained in the mids of the Za.5.4. The allarū hath
binguen, witnesse the cōtinuall allarum of bels, the
trupets of Iehouah, which haue soūnded in your ears
so that your citizens haue also bin set as a mark for
the arrows of his heauely displeasure to be spent at.
O the widdows & desolate orphās! O the sighs, tears
& lamentatiōs of old & yong, rich & poor, yet cōti-
nuing for the miseries of the former yeer? To what
shal we ascribe the cause of our weaknesse, that the
bars of our gates, & we also, haue not bē able to keep
out the destroyer? And to vse the prophets words,

why

Psal.91.5.

Psal.7.12.

DEDICATORIE.

why haue our valiant men been put backe, and Ierem.46.5.
could not stand? Two things, R. H. make the
inhabitants not able to resist: first, the force of
the enemy without, and lacke of weapons within
to repell the enemy, Secondly, treason or traitors
within the city, which redre it vp. The first, they
are able often courageously to withstand, as ex-
perience of greene memorie, in that admirable
besieging of Oltende, admired of all the nati-
ons of the world, doth testify: but the second ver-
y seldom, of which the Low-countries haue had
often wofull experience. Both of these forena-
med haue made vs unable to keepe out of our
city, the Lorde of hoastes, his slaying angell, and
his flying arrowes, First the defaule and want of
spirituall weapons, and of that armor of proofe,
described in the 6. to the Ephesians, our heades
being not covered with the helmet of saluation,
our harts with the brestplate of righiconnesse,
our loyns with the girdle of verity, our feet with
the gospel of peace, our hands haing not the
sword of the spirit, and the buckler of faith: the
which weapons, our long peace & prosperitie,
had made vs to cast aside as cawlesse soldiers,
and to take the armours of satan, the helme of
mistrust, the brestplate of iniury, the girdle of
falshood, the shooes of discord, the shield of infide-
lity, the sword of the flesh, the dures of Atheisme,
epicurisme, summersciflesse, pride and glori-

The armour
of Satan.

THE EPISTLE

ny. The second cause of our weakenesse, hath
beene treason within; the traitors and rebelles
within our walles, which haue rendred vp the
city vnto the Lord of hostes. Perhaps you will
object the Apostles saying vnto me, that, I vse
great boldnesse of speech toward you. Be not
offended beloved, I meane our manifold sinnes
and iniquities, which are ~~as~~ ^{as} an auncient father
tearmeth them, traitors within vs, which ren-
der vp the castle and fortresse. This is the na-
ture of sinne, it makeith vs soldiers, rebels, and
to use the words of the holy ghost, fighters a-
gainst God Act.5.39; Sathan beeing the cap-
taine, our flesh the lieftenant, our pride the
standart and flourishing ensigne, our lying
tongues the trumpes, our blasphemies the pikes
wherewith we do as it were pearce him through,
our dissensions the drum to gine the allarum,
and our damnable oathes and swearings, the
horses wherwith wee doe as it were tread and
trample under feet the sacred name of the im-
mortall god. But, to particularize, foure sorts of
traitors haue rendred vp the city.
Foure sorts of traitors haue had amongst vs,
which haue betraied vs, and rendred vp the ci-
ty. First, traitors against the maiestie of god the
king of heauen, our blasphemies, Atheismes,
cursings, idolatries, damnable swearings, our
contemning of his heauenly proclamation, and
of his spirituall beraulds. Thus sathan, as an
old

DEDICATORY.

old Seba, had blowen the trumpet and many entisng blasts, & had caried vs away from our true allegiance to Christ Iesus our king. These kinds of sins, although they are committed beneath upon the earth, yet they reach as high as heauen, and herfore may be compared unto the Pioners or underminers, who although they are busie under the earth about the foundation, yet their purpose and intent is aboue to cast downe the high wals, towres and fortresses. Secondlie, traitors against our neighbors, our murthers, adulteries, our thefis, robberies, fraudes and oppressions of the poore, our false witnessses against the innocent, our slaunders and depriving of the good name and fame of our brethren. Thirdly, traitors against our owne persons, as our whoredomes traitors against our chastity, drunkenesse against our health, pride against our humilitie, and prodigalitie against our substance. Fourthlie some against the prince, Abners, Asahels, Isbosteths, Seminaries and Iesuites, repining at his felicitie, traitors, (to invert the words of AVGVSTIN against the Donatistes) conuicti non conficti by conuiction, not by confession, locusts come from the bottomlesse pit of hell, spued foorth from the sea of Rome and Rhemes in heapes, into the land, who would rather haue a Reboam then a Salomon; and therfore alvermins, being come out of the high

1.

2.

3.

4.
2. Sa. 21

THE EPISTLE

V. 1. 52.

2. Sam. 20.

high Oke tree of Rome, seeke to destroy
the green Oltue tree in the house of the Lord.
And haue not some home-bredde enemies
blowne the trumpet of Seba; saying, we haue
no part of Dauid, nor inheritance in the
sonne of Ishai? to whome may be saide that
which Wisdome speakeith to her sonne, Pro.
31.1. What my sonne, the sonne of my wombe!
and yet they haue risen against their mo-
ther that did beare them, and gaue them
suck.

These fourre kinds of traitors haue betray-
ed vs, and made vs unable to resist the King
of Heauen; & as they haue pronoked the Lord
against vs, so haue they also made the Lords
Angels & the elements our enemies. As it hath
beene with the father, so haith it beene with the
sonnes; as it hath beene with the King, so
hath it been with the subiectes. For, a King be-
ing offended, his seruants are ready to bee exe-
cutors of his anger and displeasure. O the ad-
mirable force of sinne, that whereas nothing is
able to break the hedge of the Lords vineyard,
the Lyon, nor the wilde Bore, yet our sins are a-
ble to make a breach: & as one speaketh; The
Lord is a strong Sampson, but yet our sins, are
as a razor, by which we take away, as it were,
his strength, and by which wee doe, as it were,
shane the heade of that great Sampson our
Judge

DEDICATORY.

Judge and defender, that he cannot, or rather will not helpe vs. I haue shewyd you then (right Honourable) the causes of our impotencie; givē mee leane also to signifie to you the meanes, how to escape, against the fature, the brunt of such a iudgement and hearie assailes; beholde in this newe years gift, out of the armory of King Dauid, I discover the right armour of proofe, wherewith we shall bee able to keepe out another time the destroyer; namely, King Dauids repentance, a tree branching it selfe, into these fruities, the knowledge of his sinne, desire of remission, accompanied with faith, humble confession, prayer, sacrificing, prostrating of himselfe in sackloath with the Elders of the people. No other target or sworde, no other gate to shut out the destroyer then this. These are mans, or rather the Christians weapons. God hath giuen to every living creature his weapon to defend himselfe and to resist; to the Bee his sting, to the Bull his hornes, to the Cocke his spurres, to the Horse his heeles, to the Beare, his paws, to the Elephant his snoute, to the Lyon his teeth, to the Fish his finnes: but to man or a Christian, hee hath giuen one more forcible then all the rest, repentance and prayere, fit weapons to resist and to keepe out the slaying Angell, and the Lords armie.

Now

THE EPISTLE

Now, that wee might be skilfull in the handling of them, this Treatise setteth, before our eyes, DAVID, a skilfull capitaine. Esteems not (Right Honourable and Worshipfull) that it cometh too late, & out of time: for as after the taking in of cities, there is a pourtrature and Mappe drawnne of the siege and taking in, and of the manner thereof, with a description of the traitors which haue betrayed it, or of the cause of their weaknessse and vnaiblity to resist, and therfor the instruction of others, that therein they might learne, where to amende the fault, and the meanes how to keepe out another time the enemie: So likemise, after the besieging and taking in of your honourable citie, by the Lord of Hostes and his Angell, beholde, I haue made a pourtrature, and drawne a Mappe of the manner of the causes of our weaknessse, of the traitours which haue betrayed it, to shewe hereby the meanes to stoppe the breach, and the way to resist, if he returne againe the next sommer, or any other time. For althougb, now in the winter season, our enemie the pestilence ceaseth to annoy vs, yet he may perhaps the next spring returne, if we take not heed. For, the plague is like unto Kings and Princes in the besieging of cities: in the winter season, they commonly retyre, the coldnesse of the winter suffering them not to continue;

DEDICATORY.

tinue; but when the Sommer appeareth, beholde they are in armes, and come before the citie, destroying, burning, and shooting. In the same manner, the Plague which ceased in the winter, returneth often in the sommer. And therefore let vs not become carelesse Soldiers. Great hath beeene the diligence (by the commandement of our wise and gracious Prince) of the spirituall Captaines in your citie, to traine up the Lords Soldiers, and to teach them to handle these weapons; paise-worthy haue beeene the weeklye mu-
strings in the Lords fielde, I meane, your weeklye fastings in the congregation through the whole citie; wee haue experience of suc-
cess, for wee haue overcome the invincible Lord, and caused him to retire. But let vs not therefore give our selues to security, and lay aside these weapons: but rather, as the citizens who are in doubt of the enemies returning, let vs continually watch and pray, Luk. 21. that if he returne, wee bee not unprovided: let vs not tarry to take them, untill the Lord enter the citie, as wee haue done, least wee smart for it againe. Alexander the great, being readie to give an assault, saxe one of his Souldiers then first to take his buckler in hand, and viewing it to try if it were strong enough: for which negligence hee

dis-

THE EPISTLE

displaced him, and punished him; let vs also take heede, that wee suffer not a iust punishment for our procrastination and delay. To awoide the same, (because the prints or markes of gods correcting hand are yet to bee seene, and the noyse of the mournings and groanings of manie, doe yet sounde in our eares) gine

Good counsel mee leauue (Right Honourable and worshipfull) to gue vnto you, and to the whole citie,

- 1 tie, a twofolde counsell. First, keepe in your citie this yeare, yea continuallie, spirituall gar-
rison, haue the armourie of Dauid, exercise
yourselues in the handling of these spirituall
weapons. Secondly, let your citie bee wal-
led with mercie, judgement, trueth, sobrie-
tie, humilitie and sanctimonie : and so it will
bee stronger, then if it had walles of braffe
and Iron, and will bee able to keepe out the
iudgement of G O D in the highest strength
therof. To drave towards a conclusion, accepte
this little unworthy Treatise (Right Honora-
ble and Right Worshipfull). I offer it unto you
this first day of the yeare, for a newe yeares
gift, with the name of the (Kings Medicine)
which, the Treatise following will lay open
unto you. It was a medicine vsed by King
Dauid, and the Elders of the people, and
therefore beeing a kingly medicine, is not un-
fit to bee dedicated vnto your Honour, a King
- 2 Lieutenant.

DEDICATORY.

Lieutenant, and also to you (Right WOrshipful) the Elders of the people. The Lord grant, that with the 24. Elders, yee may fall downe before the throne of G O D , and give all

praise, glorie, wisedome, thanks honouer,

power and might, unto G O D ,
for evermore,

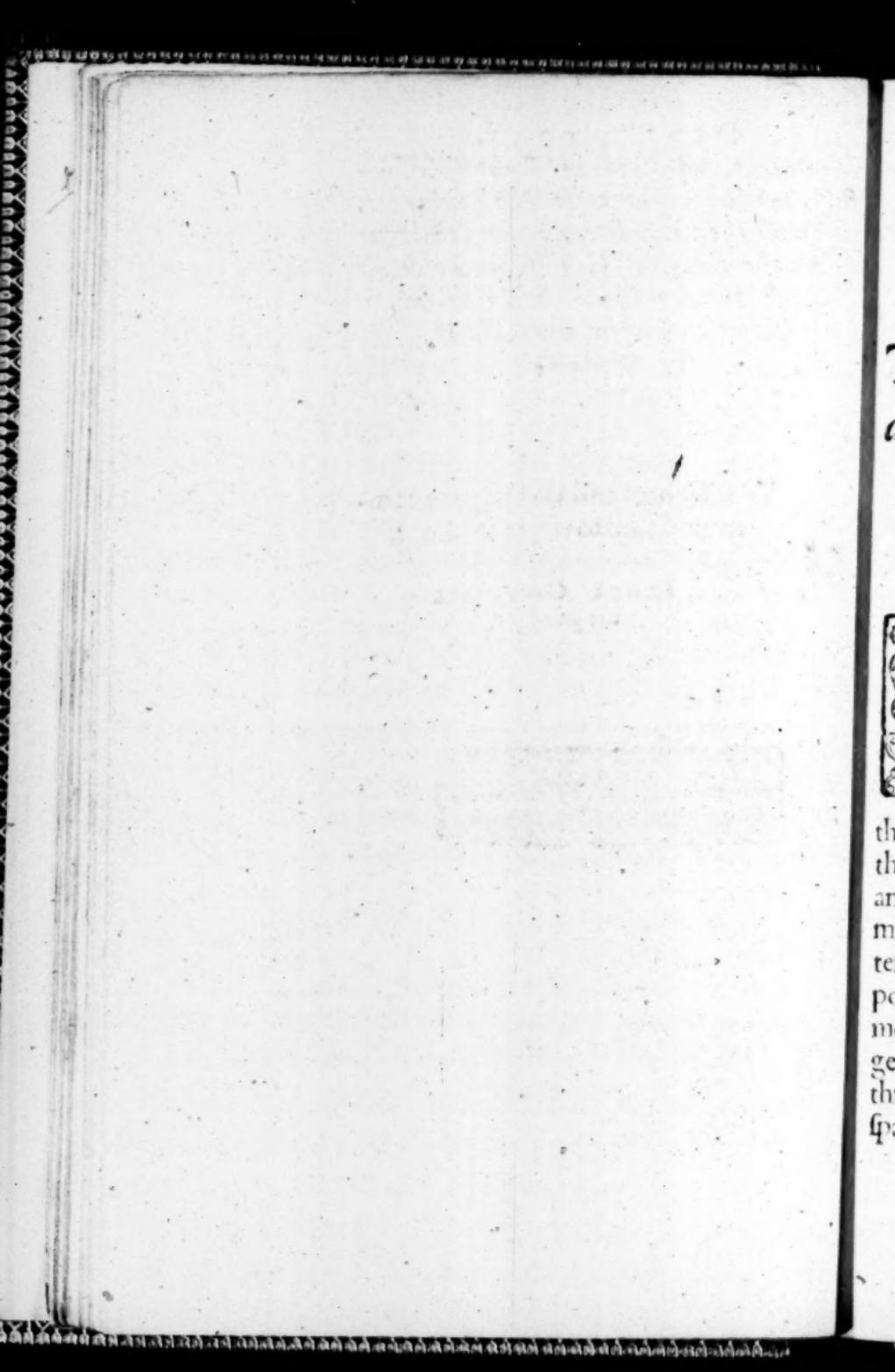
Amen.

Reuel.4.10.

Your Honors and Worships to command, and to vse, in the Lord,

JAMES GODSKALL,
the younger.







THE KINGS ME- dicine of the former yeere, a- gainst the Plague of the bodie.

The first part.



Ake *Sage* of vertue, *Rue*(other-
wise called *Hearb-grace*) *Elder-*
leaues, *Red bramble leaues*, and
Worme-wrod, of each of them
a good handfull, stampe them
all together, and then straine
them through a fine linnen cloth: and put to
the iuyce a quart of perfect good White wine,
and a good quantitie of white wine Vinegar:
mingle them altogether, & put thereto a quar-
ter of an ounce of White *Ginger*, beaten to small
powder: vse to drinke this Medicine euery
morn ing fasting (for the space of nine daies to-
gether) the quantitie of a spooneful at a time, and
this will (by Gods helpe) preserue you for the
space of a whole yeere.

B THE



THE
KING'S MEDICINE
for this present yeere,
against the Plague of the
soule and the effect
thereof.

The ingredients.



Ake the hearbe of vertue, (the doing of good. *Psal. 34. 14*, and the hearbe of patience (otherwise called a waiting vpon the Lorde. *Psal. 37. 7.*) wherewith possesse your soules. *Luc. 21. 19*
In stede of Hearb-grace, take another, called *Christis grace*: and in the place of Elder-leauies, *Elders examples*, following and imitating the Elders of Israel. *I. Chro. 21.* prostrating your selues before the Maiestie of God. Let not two things be the ingredients of this Spirituall Kings medicin, which are in the corporall, *the Bramble & the*

against the Plague.

the *Wormewood*. Leauē out the proude bramble, and his leauēs , for he would exalt himselfe aboue the other trees. *Judg. 9. 15.* Secondly, leauē out also the bitter worme-wood of hate, anger, and envy : and according to the counsele of God (the best Phyfition) *deu. 29. 18:* Let there not be among you any roote of bitternes and wormewood. In steede of these two, take the humble Fig-tree and his leaues , who would not exalt himselfe aboue others. *Judg. 9. 11.* Mingle herein in the broad Fig-leauies of lowlinesse, humbling your selues vnder the mightie hand of God. *1. Pet. 5. 6.* couering your good workes (as the Fig-tree his sweete fruite) with the broad leaues of humilitie. Take of each of these a good quanttie, and be abundant in good workes, and in the work of the Lord (as the Apostle speaketh) being filled with all fulnesse of God. *Ephe. 3. 9.* Straine these through the fine Strainer of vp-rightnes and integritie, walking vprightly *Psal. 15.* Auoyding al hypocrisie, and laying aside all guile and dissimulation. *1. Pet. 2. 1.* Insteede of white Ginger, put thereunto , the hot ginger of loue towards God and thy neighbour : let it be white and pure , louing without dissimulation. *Rom. 12. verſe 9.* Further, hote and feruent: Aboue all things, hauing feruent loue among you *1. Pet. 4. verſ. 8.* Breake with the stamper of obedience and humilitie , the hardnesse of thy heart: Let it smite thee as DAVIDS did,

The Kings Medicine

make as it were a small pouder of it through humilitie: and if to day thou hearest the voice of the Lord, harden not thy heart. *Heb. 3.* In steede of white Wine, put to the juice of these: The perfect white and pure wine, that is, the blood of Jesus Christ, and the fower Vinegar, of his death and passion: For, onely by the vertue of this, the medicine must operate. Use to take in this medicine euery daie fasting: sometime outwardlie and corporally (when in publique calamitie it is appointed by the superiour power, to remoue a present judgement) but alwaies inwardly & Spiritually, loosing the bandes of wickednes, taking off the heauy burthens, letting the oppressed goe free: couering the naked, dealing thy bread to the hungry, *Esa. 5.8.* use this (I say) not for the space of nine daies together, but the whole yeere, yea, all the daies of thy life. So continuing in the Lord. *Phil. 4. 1,* and beeing not wearie of well doing. *2. Thess. 3. 13.* And this wil (by Gods helpe) preserue you from the Plague of the soule, and the infection of this world. I say, not a whole yeere; but all thy life time, till against the future resurrection, both with bodie and soule, thou maiest liue eternally.

(* *)

THE



THE K^ENG S BO- dily Medicine after infection.

The second part.



Fit fortune, that one be strickt with the Plague before hee haue taken the former medicine: then take the things rehearsed, and putt thereunto a spoone-ful of Zetomy water, and as much Scabious water, and a prettie quantitie of fine Treacle: and temper them well together, and let the patient vse to drinke it often, and it will expell the venome or poyson forthwith. But if the Botch do happen to appeare, then take a good quantitie of *Liaer* leaues, red *Bramble* leaues, and *Mustard* seede: stampe them well together, and make a playster thereof: apply it to the sore, and it wil draw foorth all the venome and corruption.

B 3. THE

THE SECOND

part of the Spiritual medicine.



Fit fortune, that thou art stricken with the Plague , before thou hast taken in the former Kings medicine of re-pentance, then take the things afore rehearsed: and least in thy affliction thou waxe impatient: put thereunto,not the balme of Gilead. *7or.*
46.11. But the Spirituall Triacle and Mithridate of the consideration of Gods will and prouidence. *Psal.39.9.* opening not thy mouth because he doeth it:and holding that nothing can happen vnto thee, without his appoyntment. Further, that thou shouldest not distrust or dispaire of the remission of thy sinnes , of the health of thy soule . and of the goodnesse and power of God the Physitien. In steede of *Betony* water , put thereunto,a good quantitie of that *Aqua benedicta*, of that blessed *Water of Gods mercie*, praying with **DAVID**,*take away,O Lord the trespass of thy seruant.* *2.Sam.24.10.* and wish me that I may be whiter then snow. *Psal.51.* This will coole the heate of thy conscience, and comfort thy wearie bones. Adde as much of the *water of life.* *John 4.10.* which is powred into our hearts

against the Plague.

hearts by the holy Ghost, vnto euerlasting life. Fetch it by prayer, of Christ the Phisitian and Doctor of our soules: for hee doeth giue it to quench our thirst. *Ioh. 4.14.* Put hereunto thy *Baptisme water*, representing the blood of Christ Iesus: It is one of the three witnesses. *1. John. 5.* assuring thee of the remission of thy sinnes. Leauue out *Scabious water*: I meane, that Scabbie Holie-water, with the Bulles and Indulgences of the Antichrist: for it will make thee to get scabbes and sores in thy soule, and be vnto thee, not the water of life, but the water of death. Adde also a good quantitie of that comfortable *Triacle of hope*, with the consideration of the future glorie: being sure that thy redeemer liueth, and that thou shalt see him with thine eyes. *Ioh. 19.25.* Mingle and temper thus well together, this patience, faith, confidence and hope: and let the patient that is infected with either of them both, vse to drinke this Kings medecine often: let all his life, in health, or in sicknesse, be a continuall repentance and meditation of these things, and it will expell the venome of his sinne, of impatience, distrustfulness, and immoderate feare. But if the filthy botch of impatience, distrustfulness and immoderate feare doe happen to appere: then, iustcde of *Elder* leaues, take a good quantity of elders examples: the faith of *ABRAHAM*, patience of *Io n*, the hope of *DAVID*, & take my brethren the Prophets

The Kings Medicine

for an example of patience in suffring aduersitie. *Jam. 5. 10.* Further, take also the Mustard-seede of Gods word. *Math. 13. 31.* with the excellent commandementes, admonitiones, promises and comforts contained therein : mingle these together, consider vpon them, make a plaister of them, apply it to thy sore, it will draw forth the venome & corruption of impatience, distrustfulnesse, and immoderate feare. The *Mustard-seede*, as *P LINIVS* doeth witnesse, is both *purgatorium* & *curarium*, it purgeth the bodie of euill humours, and cureth the venomous byting of a Serpent: Euen so the Spirituall Mustard-seede of the Word, purgeth and voydeth the euill humours of the soule, and healeth the venomous byting of that old Serpent
the Deuill.

THE

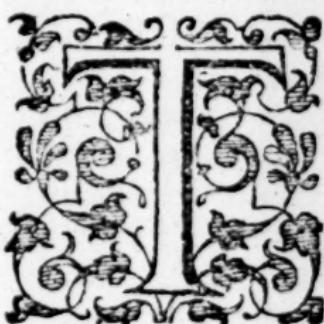




THE
K F N G S M E D I
cine for this present yeere:

Collected out of the 2. booke of Sam.

Chap. 24. and out of the first of the
Chron. Chap. 21.



Hat which the Apo-
stles in the beginning
of their Epistles, haue
wished vnto the Saints
of God; the same in the
beginning of the yeere,
I wish vnto you belo-
ued of LONDON, for a
New-yeeres-gift. Grace

be with you and peace from God our Father, and
from the Lord Jesus Christ. Let vs, beloved, be-
ginne this present ycere, with that excellent
Prayer of MOSES. Teach vs, O Lord to num- Psal.90.
ber our daies that we may apply our hearts to wise-
dome. That which is reported of the DOL-
PHINES (in the curie of this yeere) may put vs
in

The Kings Medicine

in minde of the state of the former yeere: they play most in the Sea, when a tempest is nearest: And haue not we the former yeere, in the Sea of this world, beene most playing, rejoycing, triumphing, erecting our Arches, and some of the workes like BABELL, when the tempest of the Pestilence was nearest, and when we least expected it? the suddaine alteration which ensued, preacheth it to the whole Land. And as the Lord hath bestowed the former yeere vpon this Kingdome, the greatest benefite which she euer receiuied: so hath he also in the same yeere, sent the greatest Pestilence in our memorie, which she euer felt: And note this with me, that as the Prophet DANIEL, in the first yeere of the reigne of King DARIUS, who was made King ouer the Realme of the Caldeans, vnderstoode the desolation of Ierusalem, the royall Mother-citie of Iewrie: which moued him to turne his face vnto the Lord by Prayer and supplications, with fasting and sack-cloth: So likewise, even in the first yeere of the reigne of King JAMES, who was made King ouer the Realme of England: We vinderstood, and also saw the desolations of the English Ierusalem, the Mother-citie, and imperiall Chamber of this kingdome, which moued vs with DANIEL, to turne our faces vnto the Lord, with prayer and fasting, which is the best Phisick to cure the Plague of the soule, with the effect thereof,

the

Dan. 9.

against the Plague.

the Plague of the Body. The Physitions against the bodily Plague, haue prescribed a certaine remedie, called, THE KINGS MEDICINE, so tearmed, because a king of England vsed it in the time of Plague. This hath bene the medecine of the old yeere, great hath bene your diligence (beloued of L O N D O N) to follow this pre-scription, and being ayded by nature and expe-rience, some of you haue taken in this Kings medicine, to preuent the Plague: others, being alreadie preuented by the sicknesse, haue taken it in, to expell the venome, and to be deliuered from that secrete euill and noysome Pestilence: with what successe, your selues haue had expe-rience.

The olde yeere being past, giue mee leauue to prescribe another Kings medicin, fit for the New yeere: so called, because a king of Israell vsed it, with the Elders of the people. It is a me-dicine against the Plague of the soule, fit for all times. If PLATO could say, that the life of a Philosopher, ought to be a continual meditati-on of death: how much the better may we chri-stians saie, that the life of a Christian ought to be a continuall repentance? Although the Plague of the bodie bee ceased, yet it is to bee feared, that the Plague of the soule doeth yet raigne and continue in manie places, both in the Citie and suburbs, & therefore as you haue bene diligent the old yeere to take in the kings
medi-

Repentance.

The Kings Medicine

medicine for the body : so bee not negligent
this New-yeere, to take in the Kings medicine
for the soule. It is a medicine which wil cost no-
thing, and as fitte for the poore , as for the rich.
The Phisitions deuide their whole practise in
two generall partes , in ~~protectione~~ preventing
Phyfick, and ~~recovery~~ recouering Phyfick,
according to this rule: The bodily kings medi-
cine vſed the former yeere, doth consist of two
parts, as it may be ſene in the medicine it ſelue,
which I haue annexed to this Treatife . The
firſt, is for them that are not yet infected, to
preuent it. The ſecond is, for the infected, to re-
mooue it. The ſame medicine for both, but with
an addition. So likewife, the Spiritual kings me-
dicine, which I purpose to deſcribe, conſiſteth of
theſe two parts: It is a preuenting and a recoue-
ring Phyfick, neceſſary to preuent future ca-
lamities , and to recover the health of the soule.
All this hitherto ſpoken, premitteth as a Pre-
face, before we proceed: let vs ſet ſome order in
this our diſcourſe , and draw the ſcattered bran-
ches home to their roote, I will vſe the methode
that Phisitions doe vſe in their practiſe of Phy-
fick, ſhewing vnto you the caufe of the ſick-
neſſe, the medicine to heale it, and the operation
of the medicine. And this is the methode which
the Holy Ghost himſelfe, that wiſe Phyſition
doeth follow in theſe two Chapters prefixed,
whiſch I haue taken to be my text, and the ſub-
iect

against the Plague.

iect of this discourse.

The words doe empty themselues into these **A diuision** of the whole
four particulars:

The first, containeth *The Kings sicknesse*, the Plague of the soule, D A V I D S sinne, consisting in the numbring of the people. *verse 1. 2. 3. 4. 5.* which I may call, *the Kings euill.*

The second, the effect, operation, and misery of the kings sicknesse, the Plague of the bodie, *verse. 14. 15. 16.* with the outwarde cause of it. The prouidence & decree of Iehouah: Secondly the inward cause, the sinne of D A V I D.

The third, containeth *the Kings medicine* it selfe, to cure both these diseases, and this two-folde Plague, D A V I D S repentance. *verse 10. and 17. 1. Chron. 21. verse 8. 16. 17.*

The fourth, the operation of the Kings medicine. *verse 25* and the Lord was appealed toward the Land. And *1. Chron. 21. verse 26. 27.* with the action and behauour of D A V I D, after his recovery, by the vertue of that medicine, *his sacrificing. 1. Chron. 21. verse 28.*

*The first part, containing the Kings
sicknes with a description of the
Plague of the soule.*

THe Kings sicknesse, is the Plague of the **1. Part** soule: In which, the learned Phyfition, God the Holy Ghost, describeth two things. First, the disease it self: secondly, the counsaile of

IOAB

The Kings Medicine

JOAB (as a Phyfition) shewing vnto the King the meanes to preuent the increasing of this spirituall infection. *1. Chro. 21. vers. 3.* In the Kings disease, foure things are to be obserued: First, the person infected (**DAVID** the King) Secondly, the ayre infecting him, or the meanes by which hee got the infection. *1. Chro. 21. ver. 1.* (Satan) with the consideration of the time when he got it: Thirdly, the disease it selfe, the Plague of the soule, with the pestilentiall Carbuncles, & devils tokens, by which this infection did manifest it self. *ver. 1.* (the numbring of the people) Fourthly the time how long this infection remained in **DAVID**s soule before it was discouered, and felt by **DAVID**, (nine moneths long)

2. Sam.

24. 8.

Heere is a large field to enter in, but I purpose not to amplifie the two first parts, this New yecere inviting me to the description of the Kings medicine: I will enely trip ouer them, & as the Poet speaketh, *tantum summa sequar fastigia rerum.* I will only poynt at the, leauing the amplification of the to the meditations of the Reader. The person infected is **DAVID**, who may be

I
The person considered two manner of waies. First, as a pub-
infected co- like person, a King: seconidly, as a priuate person,
sidered,

I
As a pub- like person. DAVID: a holy, a righteous man, a sweet singer of Israel, a man after Gods one heart. As he is con- sidered as a king, therein we behold, that credit, countenance, prioritie of place, and the greatness of the person excepteth him not from the infecti-

Doctrine

on

against the Plague.

on of sin, but rather maketh him subject to this kinde of Plague: for as they are most subiect to the plague of the body, which are of a sanguine complexion, & of a high colour, according to the rule of the Physitions: So likewise, they which descend of Noble bloud, and whose armes are countenanced with high colours (as the prouerbe goeth) are most subiect to the plague of the soule. The high Cedar is more subiect to the boistrous windes, then the low and humble Willow tree: the mountaine more than the valley; Wormes engender soonest in the softest wood, & motes in the finest garment. The archer can ayime better at the greater marke, then at the little one: & as Satan lifted vp Christ vpō an exceeding high mountaine, and then tempted him to ambition, Matth. 4 which he did not beneath in the valley: So they which are eleuated vpon the high mountaine of honour and dignitie in the Church and commonweale, are more subiect to the poison of Satan, than they which are beneath in the valley. As Princes are not free from the corporal infection, so are they not exempted from the spiritual plague. It was a foolish humour in CAESAR, who thought, that to be an Emperour, was safegarde enough against danger: for being in a tempest, and the maister himselfe doubting the worst: Feare not, saith he, *Cesarem uabis*, thou cariest CAESAR. MAXIMILIAN had some like conceite, when he tolde his soldiers dropping away

The Kings Medicine

away at his heeles with the shot of their enemies: you must not aduenture as farre as I doe: *ha-
bent enim principes peculiarem quandam fortunam
suam*: For Princes haue a lucke of their owne. And yet C A E S A R might haue bene deceiued, and afterwarde was in a safer place. To be an Emperour, is no safegarde, either against the Plague of the body, or of the soule, neither Princes haue a lucke of their owne to escape the poyson of Satan. Princes and subiects, learne heere wisdome: Princes in regard of your selues and of your subiects: Subiects, in regard of your Princes. Princes, seeing ye are subiect to get the

The vse.

In regarde of Plague of the soule, auoide presumption: for as it is not good to be presumptuous in the time of bodily infection (for the boldest of them al may ketch it) so aduenture not too farre, in regard of sinne. Keepe the windowes of your eies shut, and let not the infectious ayre of concupiscence enter therein. Hang at your hearts the feare of the Lorde, as a preferuatiue against the heart-plague: & as you are diligent to keepe fīō your Court the infectious person, so be not negligent to keepe out of the same, the flatterer, the Atheist, Epicure, Libertine, & Machauilion professour: for such infect both the Prince and the Nobles.

MAT. IO. 16 Yet that are the heads of the people, imitate the serpentine prudence, *Be wise as Serpents*: a precept for the Prince, for the Priest, for the people. As the Serpents chiefest care, is to preserue his head: so let your principal studie be to preserue your

against the Plague.

your selues from the infection of sinne, for this spirituall infection is not onely hurtfull to the head, that is, to your selues, but also to the body, that is, to your subiects, according to the tenour of the common prouerbe, *Regis ad exemplum totus componitur orbis*. Credit, countenance, prioritie of place, maketh the subiects and inferiours bolder to sinne, because they sinne with such aythours. Euill behauour in Princes, infecteth as it were the ayre round about. A sicke head disordereth all the other parts: a darke eye, maketh a darke body. I E R O B O A M infected with the plague of sinne, infecteth all Israell: and therefore being mentioned in the booke of G O D, draweth a tayle after him like a blazing starre, *Who sinned, and made Israel to sinne*. You then that by the warrant of your precedency, pull others to wickednesse: you binde two sinnes together: sinning your selues, and sinning before others, putting a stumbling blocke before their feete. Such bitter rootes shall answere for themselues and their corrupted braunches, such leprous and contagious soules, shall answere for the pollution of their owne persons and of others. Such poysoned fountaines shall not escape with singule iudgement, because they haue polluted the whole course of Waters. I leaue you Princes, and come to your subiects; let the danger of your Princes, moue you subiectes to take care, ^{In regarde} not onely for your selues, but for them also. And offub:cts

The Kings Medicine

as they, who in the time of infection depart out
of infectious places vnto the purer ayre, are not
onely carefull of themselues, but take with the
those whom they loue, giuing them in preserua-
tives, that they might scape the infection: So this
Pro.18.10. is the duety of the obedient subiects, going vnto
the name of the Lord, that strong towre, to carry
with them in their prayers, their Princes and
magistrates, whom they are bound to loue as
fathers, that their soules may be preserued from
the infection of sinne. As there are no better
Halbards, and no trustier garde to preserue a
King from bodily danger (as an auncient father
speaketh) then the prayers of the righteous: So
I may saye, that there is no better preseruatiue
for the soule of the Prince, to keepe it from the
spirituall infection, then the humble prayers of
the louing subiects. It is the Apostles precept,
1.Tim.2.1. that prayers, supplications, and intercessions,
should be made for Kings, and for all that are
in authoritie: As a king for himselfe, so praye
2.Sa.24.10 thou for the king: *Take away, O Lord, the irspasse
of thy seruant.* I conclude this poynt, which con-
cerneth kings and subiects, with the prayer of
a king, fitte for a subiect: *Give thy iudgements to
the King, O God, and thy righteousness to the kings
sonne.* **psal.72.1.**

³
david consi-
dered as a
priuate per-
son,

Secondly, DAVID being considered as a
priuate person, a holy and a righteous soule, a
man after Gods owne heart, and yet (beholde)
infected

against the Plague.

infected with the plague offinne,taketh me as it were by the hande,& biddeth me tell you beloued,that the holiest,the most righteous,the godlyest, may get the spirituall infectiō,& sometime are taken with spirituall apoplexies. Where is the Patriarke, the Prophet, the Apostle, which hath not had the falling sicknesse? Both the bad and the good, get the corporal infection:and so, not onely the vessels of earth, but vessels of the greatest honour, in the great house of the Lord, are sometimes polluted. For as IEROME speakeþ, *Nunquam ad perfectionem pertingemus nisi confecto studio nostro*,we shall neuer attaine vnto perfectiō,vntill we haue finished our race. *Magnum electionis vas, perfectionem abnuit:* The great vessel of election, PAUL himselfe, denieth perfection, saith BERNARD. As there is no Pomegranate wherein there is not some kernel amisse (as the prouerbe goeth:) So where is the Saint in whome there is no fault? The Arke of covenant it selfe doeth Preach it,for consisting, (*ex lignis Sethim auro obducto,*) of a certayne Wood called , Shittim-wood, ouer-couered with gold,doeth signifie, that the Church,as long as shee is in the worlde, shall neuer bee free from the Plague of sinne : and yet that shee is purged and couered , by the innocencie , and golden perfection of Christ Iesus. The righteous D A V I D , and the Holiest N O A H , may bee compaired vnto the O R A N G E tree,

3.
Doctrine,

Exod.37,1.2

C 2 which

The Kings Medicine

which beareth at one time ripe fruit, greene O-
ranges, and blossoms. So the Christian fig-tree,
planted in the Lords Vineyard, hath some im-
perfection. And how canst thou deny this, &
impure perfectist? seeing man falleth, as L A C-
T A N T I V s hath noted, three waies: In deedes, in
speeches, in thoughts; who can say, I am cleane
from sinne? *Fro. 20.9.* Shew him me, and I will
praise him, tell me where he is, and I will honour
him, let me see him, and I will worship him as a
mortal God. Is there a body without a blemish,
or a day without a cloude? The Heathen Po E T
Morace could say, *Nemo sine criminis viuit.* There be two
false positions touching the corporall Plague:
which, although many haue held to be true, yet
I haue founde false this yere. The first, that an
olde man can not get the Plague: The seconde,
that he that feareth it not, shall not lightly be in-
fected. As touching the spirituall Plague, if any
should hold these positions, examples would
prooue the contrary, in old D A V I D and ancient
N O A H. Old No A H could preach that a floud
should come, and yet a second invndation pre-
uailed against him, and he became ouer-flowed
With wine, as the old world with water. P E T E R
would seeme the strongest, & to feare nothing,
and yet he shewed himselfe a weakling, and got
the Plague of Apostafie, which remained in his
soule, till he was wakened by the allarum of a
feely Cocke. But I cease to report their falles,

Iealst

against the Plague.

least I seeme to take pleasure with vngratious
CAM, to vncouer the nakednesse of my fathers: The vse
you that stand, learne by their ruines two thinges,
to auoyd presumption, & to walke circumspectly: First, by their falles, learne not to fa^t, draw not
on thee, sin with the cart-ropes of examples, take no aduantage at the ruins of Gods Saints, coun-
tenance not your sins, by the examples of those
who healed them. Alas, pretious vessels they
are, but made of clay, and shaped of the selfe-
same mould, whereof thou, and all mankinde is
fashioned. Secondly, learne prudence; If the spi-
rituall Phisitions get this Plague, how hardly
shall the patients escape? If the Cedars in Liba-
non are throwne downe, no maruaile, if the lowe
shrubs be shaken & supplanted: If ye are Pro-
phets, trust not the prerogatiue of your calling:
Prophets haue fallen, Patriarches haue fallen,
Apostles haue fallen, Starres & Angels haue fal-
len: Are you strong? alas trust not to it, it is infirmitie. Thinkest thou to be pure, & perfectist?
alas, trust not your purest and vprightest spirits,
whilst they haue their dwelling in houses of
clay: there is a lawe in the members striuing a-
gainst them, to get the victory: Sayest thou, I
haue stood a time? yet trust not your legges, you
may slide againe: repliest thou, I haue lipt, and
recouered? trust not that recouery, for feare of
backe-sliding. It is a co^cceite of men, that if once
they haue had the bodily Plague, they thinke

To auoyde
presumption

²
To learne
prudence.

C 3 that

The Kings Medicine

that they cannot get it againe. Whether this bee true or no, experience teacheth: as for the spiritual plague, be not too bold, and venture not too farre: for DAVID who was once infected with the plague of murther and of adulterie , was afterwards infected with ambition : And thus much for the person infected.

There followeth in the description of the spirituall plague, the second thing, which is (*the ayre infecting him*) or how DAVID got this infection.

2
The ayre which infec-
ted the King with the consideration of the time when the king got it, (in the time of peace and prosperitie, his heart now being at ease.) Touching the first, as there haue bene diuers opinions concerning the cause of the corporall Plague: some attributing it to the infection of the ayre, and inward corruption of the humours (out of the booke of Nature:) others, to the slaying Angell, out of the booke of God. So likewise, diuersly some haue disputed of the cause of iiii, which is the plague of the soule. Some haue ascribed it to God, others, to Satan ; the third, to man. As for them that reote wickednesse in heauen, they discerne not betwixt the corruption of nature, and the authour of nature. True it is, that GOD is *ip'son, ou'ngor,* a worker in the werkes of men, but yet let vs not set vp a iudgement seat in our erroneous phantasies, threath arraigning God of iniustice.

Thus

against the Plague.

Thus much I dare say, that as the house wherein SAMSON was, fell to ruine with the verie weight of the building, when he withdrew the proppes, and pillers of the house: and as the remouuing of the sunne from these vpper parts of the earth, into the other hemisphere, bringeth darknes vpon vs: So when the Lord withdraweth his gratiouse spirite, and that the aide and assistance of Gods grace forsaketh a man; the righteous Lorde, departing from an unrighteous soule, how can the house but fall? and how can there but darkenesse succeede? Great and admirable is thy wisdome ô Lord! Sin is a poyson, & yet as the wisdome of the Phisitions is, in vsing the poyson of Serpents: for how harmefull a nature souuer the poysō hath, the Physition tempereth it by degree, & chealeth his patient therby, the poyson it self, notwithstanding hurtfull, the skill of the Physition commendable, the effect profitable. So the Lord, an excellent Physition handleth sinne, the poyson of the olde Serpent, & fīō the corrupted will of man, can produce good effects, as appeareth here in the example of DAVID. But I will not enter further into a bottemles sea; let vs remaine where the lambe may wade without danger of miscarriying. This question is couered with a curtain of sacred secrecy, & therfore the booke, that is clasped vp, I leauue to the lambe and to the blessed Trinity. You phantaſtick Libertines, that charge that righteous Lord with

The Kings Medicine

Iam.I.

the conception and birth of so vile a monster: why rubbe ye your filthinesse vpon his puritie? vessels of clay, daie you thus conceiue of your former ? Aske but the maisters of humane wisdome, they will enfor me you better: God is by no meanes vniust, saith PLATO. Let those dogges be confounded that barke at the iustice of God: I conclude with the Apostle, let no man when hee is tempted, saye that he is tempted by God, for God is not tempted with euill, and hee him selfe tempteth no man. Others with a right iudgment, follow the determination of that wise doctor the Holy Ghost, who can not erre, and make Man and Satan, the cause of this spirituall infection. But what neede we dispute about the matter; the doctor of trueth decideth the question, and himselfe maketh a Commentarie vpon this question in few words, *Satan stood vp and pronounced him*. For explanation of which Commentarie, the saying of AVGVSTINE is excellent and substantiall, *Deus deserit, diabolus suggerit, homo consentit*. The deuill worketh by suggestion, man by consenting, God by forsaking. To follow the methode of the Physition, as hee maketh a double cause of the corporall Plague, an outward and an inward, the infection of the ayre, and the corruption of the humours in the body: So may we make a double cause of the spiritual plague. First, an outward, (Satan) Secondly, an inward, the flesh, and the corruption within the

The out-
ward cause
of the spiri-
tual conta-
gion.

the

against the Plague.

the soule of man. Satan is the ayre which doeth infect the soule: this ayre is worser then the infection of the elementall ayre. For the Satanicall ayre is euery where, in all contries, Kingdomes, cities, townes and villages: It compasseth the earth to and fro, *Job. 1.7.* It infecteth all manner of persons; the Prince and the subject, the Courtier and the Carter, the learned and the ignorant; and hee that taketh in preseruatiues against it, doth often hardly scape it: For DAVID himselfe hath bene infected by it. He walketh about seeking whom he may deuoure. *1. Pet. 5.8.* The infection of the elementall ayre, hurteth nothing but the body: but the Satanicall ayre, seeketh to hurt man in three things: In his soule, in his bo-
die, in his goods. The infection of the elementall ayre retaineth not alwaies, but this continueth, and hath bene from the beginning; this infectious ayre was in Paradise: the first person infected was EVE, ADAM got it from her, We from ADAM. The bitter root of disobedience, which our fore-fathers tasted, infected their blood, and the corrupt nutriment thereof conuerted it selfe into the whole body of their succeeding image. The breasts of EVE, gaue no other milke then peruersnesse to her children: and ADAM (alas) left it for a patrimonie to all his posterite: although the Lord had giuen them a preseruatiue against this Satanical ayre, namely, his commandement, and had as it were fenced the forbidden

tree

The Kings Medicine

tree with a double hedge of a twofold death, yet it was so forcible, that they became infected with the plague of the soule, which plague manifested it selfe with many Deuils tokens: disobedience, apostasie, infidelitie, pride, ambition, and other more, this ayre then hath infected D A V I D, and poysoned his heart. Some deny that the ayre doth infect, and affirme that an Angell doth it, I dispute not therof, but to apply this to our purpose, I may say that an Angell doth infect men with the Plague of the soule, but it is an Angel of darknesse. As an Angel of heauen smote the I S R A L I T E S with the bodily pestilence, so an Angell of hell smote D A V I D their King with the spirituall pestilence: thus much for the outward

2
The inward cause of it
Iam.1,14,15cause of this spirituall infection. The inward, is in man, his pronenes to this corruption; as the corrupted ayre cannot infect, except the humors in the body be apt to receiue the infection, for the euill and corrupt humors engendered in the body, are a cause of the bodily pestilence: So, although Satan bee the outward cause, yet this our spirituall disease riseth from within vs. Satan cannot constrain vs to receive it, vnlesse our willes should consent to it, and that by the inward corruption of our flesh, wee were apt to take it.

Out of the consideration of the two-folde cause of the spirituall pestilence, learne to make a two-folde preseruation: First, resist the inward cause,

The vse

against the Plague.

cause, and as against the inward cause of the bodily infection, the engendring of euill humors, it is good to take heede of disordering himselfe, either in dyet or other vnlawfull exercises: So to resist the cause of the spirituall plague, which is in man: Be sober and watch. 1. Pet. 5. 8. Take heede to your selues, least at any time your hearts bee oppressed with surfetting and drunkennes, and cares of this life. *Luc. 21. 36. posseſſe your vſſels in holinesſe and honour, and not in the luſt of concupiſſe-*nce. 1. Thes. 4. 4. And as No A H pitched the Arke without and within, that no water should get in: So let vs pitche the arkes of our soules, that no violent and disordered thoughts rush into them. The men of the world were wont to faye (saith B E R N A R D) that hee that keepeth the bodye, keepeth a good Castell: Wee faye not so (sayeth hee) but hee that keepeth his soule, keepeth a good Castell. Let thy principall care bee to preſerue this pretious soule from this infection. But alas, how many learne from the schoole of H Y P O C R A T E S the Phyſition, and E P I C U R V S , the ſwine, to preſerue, to phyſicke, and dyet their bodies? but as for their soules, they are not once mindefull. O ye ſonnes of men, foolish and floue of heart to conceiue the righteſt thingſ; how long will yee loue ſuch vanities? Secondly, resist the outwardē cause of this heart-Plague; and ſeeing that Satan is an infectious ayre, vſe to take in

To resist the inward cause

To resist the outwardē cause

spirit-

The Kings Medicine

spirituall antidotes at all times, and in all places, keepe the windowes of your eies shut, and let not the Satanicall ayre of concupiscence enter therein: we dwell (beloued) in infectious places, and shall not we take heede? As to resist the infection of the elementall ayre, we shun contagious places, and flie to the purer ayre: so let vs flie the Satanicall ayre by faith and prayer, let vs draw neere vnto God. *7. Iam. 4.8.* Resist the deuile, & he will flie frō you. *Iam. 4.7.* & that stedfast in the faith. *1. Pet. 5.9.* Immitate your owne industrie, for the preseruing of your soules, as you haue done for your bodies: You that in diuerse places the former yeere, haue watched to keepe out the passengers, that came out of contagious places; and would not suffer them to enter, and to harbour amonst you, for feare of infection: Watch now this yeere, to keepe out Sathan, an infectious passenger, who runneth e- uery where in contagious houses. Shut the gate of your heart, suffer him not to lodge in your soule, for he will infect it. It is a precept of a wise Phyfition: be sober and watch, for your aduerarie walketh about, seeking whom he may deuoure. *1. Pet. 5.8.* Aske the Cranes, ô sonnes of men, and they will teach you wisdome, when they flocke together (saith **P L I N I E**) to feede: one of them vseth to feede a farre off, and that Crane so singled from the rest, still as he feedes, lookeſ round about him, and obserues, if anie dan-

against the Plague.

Sanger be towardes them : if he spie anie bodie draw nigh , then he giueth warning to the rest, and so they saue themselues. Shall this policie rest in vnreasonable Birds , and shall it not bee found in man ? shall not our soules watch,to e- Spie the fraude of Satan, and so to deceiue the de- ceiver ? And thus much for the ayre which in- fected the king. There followeth the time,when the king got this spirituall infection,which was: now hauing peace and prosperitie,his heart be- ing at ease,after his victories,being deliuered out of the handes of all his enemies , and out of the hand of S A V L , as appeareth.2.Sam.22.1. eu'en then Satan stood vp , and tempted him, setting before his eyes , his excellencie and glorie, his power and victories. Peace,prosperitie,& idle- nesse, are as it were a contagious ayre , which smiteth ys with the Plague of the soule. The ayre which is still and calme, is apt to receiue in- fection , for the winde is *aeris verriculum*, a broome to purge the ayre: so the soule which is at her ease,soonest getteth the spirituall contagi- on. As euill and corrupted humours through idlenesse are ingendred in the body:So in peace and prosperitie,bad and pernitious humours are ingendred in the soule. As the ayre is a good and pure creature of it selfe, and yet by the influen- ces,putrifyd vapours, evaporation of dead car- kasses , and diuers other things approoued by the booke of nature, is altered and becommeth

The time
when the
king got the
Plague.

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The Kings Medicine

pernitious to the body : So peace and prosperitie (which are the gifts of God, by the corruptions of our owne hearts, are abused, and become pernitious to the soule. And as the ayre hath not alwaies the same force to infect the body: So Satan, the ayre which infecteth the soule) hath not alwaies the like strength and efficacie to fulfill his purpose, and to poysen the soule. If thou art desirous to know when the Satanicall aire hath most force; It is in the time of peace and prosperitie, when thy heart is at ease, and that thou hast giuen thy self to securitie: For he obserueth three things ; the time, the place, the occasion. Satan dealeth with vs, as the Crabbe with the Oysters, (as AMBROSE obserueth) the Crab being an enemie of the Oysters, because he cannot hurt them by reason of the hardnesse of their shell, he tarryeth till the Sunne doth shine, for then they open themselues, and lie still in the Sunne, recreating themselues: & then the Crabbe commeth, and casteth little stones into their shels, and so hurteth them: So likewise, Satan our aduersarie, perceiuing when we are at our ease, and that the sun-shine of prosperitie doth shine ouer vs: then he cometh, & casteth his poison into our soules. Seeing then that prosperitie engendreth corruptions in the soule; bee not carelesse of thy health, exercise thy selfe, to drive away the bad humours, and to retaine thy spirituull health. **The sounde man, if hee doeth not exercise himselfe,**

against the Plague.

selfe, is subiect to diseases : although thou art sounde of spirit, yet if thou giuest thy selfe to securitie, thou shalt fall in the Kings sicknesse. Three exercises are necessarie for the health of thy soule , against the gathering of bad humours. The exercise of Prayer; the exercise of the Word, and the exercise of the Crosse. As for the two first, forget them not, as for the third, the Lord himselfe will not forget, sometimes in due easen to lay vpon thee. And as the Physitions, in their Treatises of the former yeere, touching the Plague, bid thee to haue a regarde in your exercises, *vbi, quomodo quando*, where, howe, when ? So, I bid you this yeere obserue these rules in your spirituall exercises, the amplification of which, I leave to your meditations. And thus much for the time.

Three exercises, necessary for the soule.

The third member of the first parte, containeth the Kings sicknesse it selfe, consisting sicknesse in the numbring of the people. This fact of ^{The Kings} DAVID, is the Kings sicknesse, a dangerous disease; I may call it, the heart-plague. As the infection of the elementall ayre, in the bodily Plague, doeth creepe vnto the heart, and poyson the vitall spirits : So the infection and poyson of Satan, hath crept into his heart, and infected that place with pride. This Kings Euill, is more daungerous then that disease, which some haue called the kings euill: For the bodi-

The Kings Medicine

A spirituall
Kings euill,

bodily Kings euill can bee cured (*si credere fas est*) if it bettrue, with corruptible gold: but the spiritual Kings Euill, cannot be cured with corruptible gold or siluer, (as the Apostle speaketh) but onely by the pretious blood of the Sonne of God. This is then a dangerous and greeuous wound in a Saint, if I would thrust my finger into it, & throughly handle it: To extenuate the Kings euill, three things might bee alleadged that it agreeth with the commaundement of God. *Exod. 30.12.* Secondly with the practise of the *Isralites. Numb. 1.2.* Thirdly with Politicks prudence: To vntie the knot with a word, there is a two-folde numbring. First, a spirituall and Ecclesiasticall. *Ex. 30. 12.* Secondly a politicall *Numb. 1.2.* Examine this fact of **DAVID** at the touch-stone of this two-folde numbring, and you shall finde it is neither of them both: To leave amplyficationis, it may be further censure vngodly and vnlawfull for these three respects. First, because he did it not to the glorie of God. Secondly, to the good and wel-fare of his kingdome. Thirdly, for the good of his own person. This Kings Euil I haue called the plague of the soule, which name, sinne iustly may beare for these fourre respects, for the names attributed to it in the booke of God, corruptions, sores, woundes, spots & such like. Secondly, for comparisons, vnto which it is compared vnto a leprosie. *Leuit. 13.* A Serpent. *Ec. 21.* vnto Pitch

Ec. 13.

against the Plague.

Eccle. 13.1. Thirdly for the medicine appointed to cure it, healing, cleansing, washing. *Eccle. 4, 14.* wee wash things that are polluted. Fourthly for the similitude which it hath with the corporall Plague in diuers things, as I haue already shewen and yet will amplyfie in this Kings Euil. As the corporall Plague doeth manifest it selfe with Biles and Carbuncles, yea sometime with ffe, sixe, seauen, or more: So likewise in this Plague of the soule, wherewith DAVID hath been infected, diuers pestilentiall vlcers are to be seene. And as the Carbuncles, Botches, and sores of the corporall Plague, are called by the vulgar (Gods-to-kens) so giue mee leauue fitly to call the diuers sinnes which are to bee seene in this Kings Euil, (*Deuils tokens*) To particularize this plague in DAVIDS soule, doth manifest it selfe by sixe pestilentiall vlcers. The first Deuils token, *hath bene* The Deuils
tokens to be
seen in the
Kings euill, Pride; for to the numbring of the people, the king seeketh as it were to glory in the arme of the flesh, & in the multitude of the people: As NEBUCHADNEZER in the greatness and magnificencie of his roiall Babell.

The second hath bene Ambition, which is, as BERNARD speaketh, *Secretum venenum*, a secrete venome: He did seeme hereby, to let others know, to what a glorie he had brought the kingdome, and ouer how great a multitude he did raigne. Ambition (saith one) hath ever bene the Plague of the

The Kings Medicine

earth: It hath infected Angels, Saints, heaven and earth. The third Deuils token, his spiritual Idolatrie: for he seemeth by this, to trust too much vpon man, from which the Holy Ghost dislwardeth vs. *Psal. 146.* The fourth, is the kings curiosity, his tongue betrayeth him. *2 Sam. 24. 2* (that I may know the number of the people) he rendreth no just cause. Wee are all desirous by nature to attaine vnto knowledge, saith ARISTOTLE, which is not to be discommended, but our knowledge must be directed to a lawfull end and scope, for if it doth consist in the limits of DAVID, that wee might onely know, it doth degenerate in curiositie, which is, as that hony-father BERNARD speaketh, *Frimus superbie gradus:* the first degree of pride. Her stocke of great antiquitie, hell her native scyle; the old Serpent, the father of this giddish wiſdome: o woulde to God, that we the sonnes of EVE, were not troubled with this hearts-itch. This infection is very generall, spreading it ſelue farre and wide. The fift Deuils-token, is his Disobedience and transgrefſion of the Law; for hee hath violated both the Ecclesiasticall and politiſall numbring of the people. The fift, forgetting the legall condition annexed to the commandement. *Exo. 30. 12.* which was to bring the money to the vſe of the Tabernacle. The ſecond, for MOSES numbrid them to another end. This fift token, amengſt the other Plants in the garden of EDEN, not far from the goodlieſt Trees of life

against the Plague.

life & knowledge: grew a bitter roote, which our fore-fathers no sooner tasted, but it infected their whole blood. The fixt & last devils-token, is the kings obstinacie in his purpose. *1.Chr. 21.3.4.* In which two things are set downe first, the counsell of IOAB as a physition, shewing him the meanes to prevent the increasing of this poysone. *vers. 3.* Secondly, the obstinacy of the sicke patient: *vers. 4.* Touching the fyrst; as the Physition, when he giveth counsel to the patient, either to perswade or disswade, produceth his reasons, and sheweth the danger: So IOAB counselling DAVID to flie this Satanical aire, produceth two reasons, drawne from the danger: The first respecteth the Kings person: in the first part of the third *vers.* The second, the kings subjects, in the latter part of the ver. But DAVID, rejecting the Physitions counsell, would follow his own minde & appetite, for the kings word prevailed against IOAB, & so ran wilfully into the plague. Thus I haue anatoinized the kings cul, & shewen, that although at the first view it seemeth nothing, yet the wound being ript opē, there proceedeth thereout great quantite of poysō & matter. Satan which stood vp against him, hath deceiued him, hee shewed him his great power, his victories, and the multitude of the people: but hee couered the filthinesse of the sinne, and the indignation of the Lorde, with the daunger which should ensue, being like vnto the Panther, of whome it is written, that knowing,

Ioabs coun-
saile to di-
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of his pur-
pose, with
two reas ons.

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The Kings Medicine

how beastes flie from him by reason of his vgly head, which fraies them; thrusly onely his head in some secrete corner, whilst they , gazing on his goodly spotted hide, nothing suspecting their approching end, suddenly he breaketh out, & prayeth vpon them. So this soule-headed Panther Satan, perciuing well how much delight men take in worldly pleasures , and in the glorie of this world; hideth his deformed head, and the filthinesse of sinne, setteth forth onely his fine coloured skinne, that is, the glorie and vantie of pleasant, but dangerous delights; whilst in the meane tyme, they neglecting their enemie, he suddenly entrappeth them. I leauē Satan, and returne to IOAB, hee who before playde the Physition , needeth a Physition himselfe : and obeyeth the appetite of the patient, which hee knew would be hurtfull to the head , and to the body , to the king and to the subiects : Yee that seeke to binde vp the sores and wounds of others, be not carelesse of your owne sores, that to you be not said, *Mat.23. Physition first heale thy selfe.*

4
The time
how long
the infectiō
remained, in
his soule be-
fore hee
knew of it,

The fourth and last membler of the first part, layeth downe the time how long this infection remained in the kings soule, before he knew & felt it (nine Moneths) for at the end of them, then his heart smote him. As the corporall Plague is often a good while in the body , and hee that hath it, knoweth nor feeleth it not: so likewise, the spirituall Plague hath often infected many, and they neither

against the Plague.

ther feele nor know it, as here we see in DAVID. The Physitions do say, that there be seauen kinde of Agues or Feauers; a continual Feauer, a quotidian, a tertian, a quartan (with which the Lyon is sometimes sicke) the Feauer Hectick, the wandering feauer, that keepeth no certayne fits; & lastly, that which lasteth but a day. The Plague of the soule (as you see) is not a Feauer of one day, it lasted nine Moneths in DAVID, & he knew it not. This kings euill may be compared vnto the continual Feauer; wee haue all of vs continually some sparkes of pride and ambition in vs; the one more, the other lesse; and principally, the Lyons, Princes and great men are troubled with it. Seeing then this is the nature of sin, that it sometimes is not knownen of vs, I will shew vnto you the signes to know if we be infected with the spirituall Plague. The Physitions haue prescribed the former yeere in their Treatises, touching the corporall Plague, the signes whereby a man may iudge of himselfe, whether he bee infected or not, which are many. First, when the outward members are colde, and the inward parts burning hot, when there is paine and heauiness of the head; and a great inclination to sleepe: a wearinesse, heauiness, and difficultie in breathing; a sadnessse of the minde, a change of countenance, losse of stomacke and appetite, immoderate thirst, and often vometing; a bitternessse and driuenesse of the mouth: the Pulse frequent, the vrine

The Kings Medicine

troublous: lastly, if there doe arise Botches, behinde the eares or else where: Giue mee leauue this yecre, following the same methode, to shew vnto you beloued, certaine signes, whereby wee may judge if wee bee infected with the Satanicall ayre.

Sig[n]es to know if wee members are colde, our eares in the hearing of are infected with the spirituall contagion or no.

These are also manifold: First, if our outward parts burning hot with the heate of concupiscence, hate, enuy, pride and ambition: Further if our heades bee heauie with drunke[n]esse, surfeiting, gluttonie, and with the cares of this world; if there be in vs an inclynatiō to the sleepe of sinne, and a difficultie to breathe good wordis, deeds or thoughts: an immoderate and desperate sadnesse of the minde, as there was in S A V L, A C H I T O P H E L, & I V D A S: a change of countenance caused by couetousnese, anger and enuy: losse of appetite to the milke of the word, the bread of life, and the righteousnesse of Christ Iesus: a losse of our zeale, and forsaking of our former loue R eth. 2. Further when there is in vs an immoderate thirst after the riches, honours and pleasures of this worlde: a returning to our filthinesse and vomit, with the Dog and Swine. 2 Pet. 2. 22. A bittenesse and vnpleasantnesse in the vnslauery words of our mouthes. If the pulse of

against the Plague.

of our hearts sinite vs with horrour of minde, and make vs to breake foorth in Blasphemies. Lastly if there doth arise, a filthy Botch , in our eares, which stoppeth the & maketh the vnwilling to heare the word of God, a hardnes of heart,a swel-ling of pride and enuie, and such other like; they are all signes, declaring that we are already infec-ted with the poysone of Satan. If this yeere thou seeiest thy self thus infected, immediately seeke to cure thy selfe by the Kings medicyne. I end this point with the counsaile of S A L O M O N . *Pro. cap. 4. 23. vers.* keepe thine heart with all diligence, for thence proceedes the actions of life.

Let me now beloued of LONDON, hold out the looking glasse, to discrie and see therin whether we haue not beene infected with the Kings sick-nesse? The old yeare is past, and the Newe is ap-peared : let vs now examine our selues, and as D A V I D hath bene busie to number the peo-ple, so let vs bee busie with a better Aithmaticke, and number our saines. Wee may apply to our selues all the foure members of the first parte, and to invert the order, let mee beginne with the last. As D A V I D hath had the spiritual infection in his soule, nine moneths long, and knew it not ; for in the ende of them, his heart smote him: So we haue bene a long time infected with the same, and sin hath raigne in the mortall bodies of many: not nine moneths, but nine yeres,

The applica-tion of the
first part

The time
how long

The Kings Medicine

Euen since the last plague time; and alas, the most
parte of vs haue as it were not knownen it; we haue
took no regard to it; we haue bene senseles, & not
esteemed it, till that now in the ende of these nine
yeeres and odde, our hearts seeing the hand of
God, haue begun to smite vs, & made vs to cry
out with DAVID: *Lord we haue done foolishly, and
sinned exceedingly.* And what hath bene our dis-
ease? alas, the Plague of the soule (for which we
haue suffered the Plague of the body) yea the
Kings euil hath bene our cuill, which hath mani-
fested it self with the devils tokens, & pestilential
vlcers of DAVID, and to speake plainly, we haue
sinned in *numbring*. This Plague hath raigned
not onely in the head-citie, but in the whole bo-
die of the kingdome. If England were arraigned
& indited before the Judge of heauen, should
it not be found guilty? I appeale first to the court
and to the tribe of Iudah: hath she not these ma-
ny yeeres had the kings euill, and with DAVID bin
listed vp in the multitude, glorying in the num-
ber and multitude of her riches and treasures, of
her stately buildings, and royll Pallaces, in the
multitude of her followers, & attendants, of her
Nobility and Gentility? Secondly, theu LONDON,
tender & delicate, the Mistres of felicity, the Im-
periall chamber of this kingdome, to whom I
say, as ARISTOTLE speaketh of *Babilor*; giue the
title of a countrey, rather then of a city, the Piller
of England, as Troy is called of that parte of the
world:

2.
our disease.

Englands
arraigne-
ment

1.
The Court.

2.
London.

against the Plague.

world: Hast thou not also had the kings euill? it
is too manifest, thou hast gloriéd in the number
and multitude of thy people, in the greatnessse of
thy Citie, mightinesse of thy state, singularity of
thy government; in the number of thy merchāts,
riches, & stately buildings; in the number of thy
Temples & Turrets; and as Ierusalem, thou did-
dest trust in thine owne beautie, because of thy
renowne. *Ez. 16.15.* And as *Nabucadnezar* spake
of his *Babel*: Is not this great *Babel*? &c. So your
inhabitants of their city; Is not this great *LONDON*,
our city, the like not in Europe? Thus haue they
swelled in the vanity of their conceit, and saide
with *Laodicea. Re. 3.* I am rich and increased with
goods, & haue need of nothing. Royall Citizens,
not I, but the kings sicknes wherewith you haue
bene infected, gnueth you this name: hath not the
carbuncle of curiositie, pride, and ambition bene
seen in your buildings, feasts, attendants? May
it not be said of you, as it was said of the marchāts
of *Tyrus. El. 23.* whose merchants are *Princes*? If our
king had entred the city, in tryumph, as *Constantius* the Emperour in the city of *Rome*, and be-
held the companies that shoulde haue entertain-
ed him; might he not haue vsed that Emperours
saying, *Tot vidi reges quot ciues?* I haue seene as ma-
ny kings as citizens? Parents, haue you not had
the kings euill, haue you not gloriéd in the num-
ber and mult tude of your children, and set too
much your hearts vpon them? And not to spare
Citizens.
Parents
our

The Kings Medicine

our selues: We children of the Prophets, we haue
bene infected with the kings sicknesse. I do ap-
peale vnto our two Vniuersities, they haue glo-
ried in the number of their Colledges and state-
Vniuersities ly buildings, in the greatnesse and multitude of
their reuenewes, of their Doctors, learned writers,
Schollers and Students. And I dare say, our voice
hath bene a proude and ambitious voice, despisy-
sing the forraine Schooles, as not to be compared
vnto vs. And it is to bee feared, that of them may
beside, that which was spoken of *Gilead. Hos. 6.*
8. which was the place where the Priests dwelt,
and which shoulde best haue bene instructed.
Gilead is a curse of them that worke iniquitie. As for
the whole body of the kingdoime, not to flatter
our selues, it hath had the kings euill; alas, our
4
The whole body. voice hath bene insolent and imperious: we haue
magnisified our selues in the mightines of our na-
tion, and haue gloryed our selues in the number
of our swifte-sayling-Shippes, in the greatnesse
of our strength and number of our people, that
in few houres warning, many thousands we haue
beneable to make ready; ascribing our victo-
ries to the stength of our arme, and not to him
who teacheth D A V I D S fingers to fight. *Psalms.*
144. Let mee nowe adde this, that a generall
thisease of the whole body hath bene defect of
charitye. The Physitions saye, that the bo-
cye is sicke, when that his kindly heate is to
litle or when it is to much: Charity to God and
our

against the Plague.

our neighbour, is as it were the naturall heate of
the body of a kingdome; lustfull loue to the crea-
tures, is an vnnaturall heate; the first hath bene
too little in the body of the kingdome; the sec-
ond too great, and therefore, it hath sorely bene
sick.

Lastly I do appeale to the Cleargie. Many of
them haue not onely had the Kings euill, but also
haue bene infected with I o A B s sicknesse. Haue
we not had some (as would to God that there yet
were none) that are spiritual Physitions to others,
and in the Lords Temple, produce their reasons
(as I o A B did) to dissuade their auditors from the
Plague of sinne, and yet themselues, that seeke to
kinde vp the wounds of others, are careless of
their owne sores, their notorious sinnes as A B s o-
L O N S adulteries, even vpon the house topes, o-
pen to the worlde, to the great scandale of the
church, like to M E R C V R I E S images, that point
the way to others; but themselues stand still and
stirre not one foote, like to Water-men, that look
one way but rowe another: O Physitions heale
your selues, builde not an Arke for others, and
your selues be drowned. Tribe of L E V I E, I am
ashamed to vncouer our own nakednesse, which
hath also bene a cause of that deserued pestilence,
whose printes and markes are yet to bee seene a-
mongst vs.

To apply the last circumstance, we of England
haue got the Plague of the soule, and the Kings
euill,

5.
The Clergy.

The Kings Medicine

3
How and
when wee
haue got the
kings cuill.

cuill,in such a time as the king got it,in our peace
and prosperity,our hearts being at ease,after our
victories,Satan hath set before our eyes our ex-
cellency,glory,power,victories,& our long peace
and prosperity,as a contagious ayre hath infec-
ted vs.And because we were become grosse and
fat (as I S R A E L) wee haue spurned with the
heeles *Deut.32.15*.It is an opinion, that fat men
get sooner the corporal Plague,then the leane &
macilent : experience teacheth, that the body of
this Realme through his long prosperity beeing
waxē fat & grosse,hath got the spiritual plague.
There is a disease in the body called a Lethargy
or sleepinesse , which disease hants commonly
grosse and fat men. There hath beloued raigned
in our soules a spiritual Lethargy,in vs,who were
become fat by reason of our halcyonious daies. It
hath brought vs to wanton Babels estate , and
made vs tender & delicate. *Ez.4.7.* or like to the
vntamed heifer, by reason of our long running
in plentifull pastures,we haue forgotten to carry
the sweete yoke of obedience, and are become so
dainty,that we haue esteemed more the dinners
of the world then the supper of the Lambe : the
Carlicke & Onions of Aegipt,then the milke &
hony of the land of promise. Thus haue wee lost
our spirituall appetites. Wee may speake of our
selues, as PLINY speaketh of a certaine Countrie,
that *ex siccitate lutum , ex imbre puluerem &c.*
drought hath caused durt, and raine hath stirrid

vp

against the Plague.

vp dust among vs: for what hath the Sun-shine
of his mercies but caused vs to lye in the myre of
our abhominations? & what hath the moysture
of his graces but euen dried vp the fountaine of
grace in vs? It is true of vs as of Rome, that *reli-
gio peperit diuitias, et filia devorauit matrem*, the bles-
sing of the Gospel hath made them wealthy, and
the Daughter hath devoured the Mother. Our
prosperitye hath made vs like to the springes in
the sumer, the more heate abroad, the dryer they
are; or like vnto the Moone, in our fulnesse wee
haue been farthest frō the Sun of righteouenesse.
And yet the Lord, hath all the day long stretched
out his hāds vnto vs, & made as lōg a day as euer
he did to IosVAH, & as long houres of the day, as
euer were shadowed vpon the Diall of AHAZ, to
prouoke our repētance: for the 12. houres of the
day, he hath giue vs almost 4. times twelue yeres:
why haue wee thē takē these his benefits with the
left hand? why haue they engendred in our soules
the kings euill? The old yeere thē being past and
the new yeere come, cōsidering that this is our e-
state, let this be ô England thy Arithmetickē, to
nūber thy sins: Marchant, be not so buyl to nūm-
ber thy debts, Lawyer thy clyents, gentlemā thy
landes, & husbandman thy cattell, captaine thy
souldiers, minister thy tithes, as the sins of the old
yeere, that now this new yeere we may apply our
hearts to wisdome. And thus much for the first
part.

Efd.3.8

THE

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The second part, contayning the opera-
tion, miserie, and effect of the Kings Euil, which
was the Plague of the body.

Second part:

AS the sicknesse of the patient , after that he hath followed his owne humcur and appetite, despising and reiecting the counsaile of the Phisition, and taking in that which is hurtfull for him, maketh him to smaite for it, and produceth dangerous effects: so hath it fallen out with DAVID , who being strucken with the Plague of the soule, and infected with the Satani-call aire; and I O A B as a good Physition hauing giuen him counsaile how to preuent the increasing of this spirituall infection : yet notwithstanding standing rejected this his counsaile, and followed his owne humor, and therefore smarted for it: for this spirituall Kings euill, hath produced the corporal Plague, where with the whole body of Israel hath been infected from DAN to Borshebab . In the effect of the Kings sicknesse, three things are to be obserued. First, it is propounded: Secondly cho-
The diuision sen : thirdly sent, propounded by the Prophet.
of the second Chosē by the King, sent by the Lord. In the pro-
part. position note the persons propounding, and the thing propounded. The persons propounding, two

against the Plague.

inūber. First the principall, (the Lord) secondly
the instrumentall, the Prophet GAD, who according
to the wise Phisition produceth not his own
reasons, but the saying of the Lord the supreme
phisition. (*Sosauit the Lord*) The thing propoun-
ded, is a *trinitie of punishments*. Two of them are
such fellowe-like companions, that the *Grecians*
distinguish them, but by one letter calling the
Plague *λοιπός*, and the famine *λίψης*. The Trini-
tie may bee reduced vnto a double *dichotomie*:
The first *Famine or ike sword*, and that either the
word of man (which is *hostile* persecution, or the
word of an Angell, which is the pestilence. The
second is DAVIDS *dichotomie*, which he maketh
mymselfe, distinguishing them in two sortes: the
first, *is a fall into the enemies hands*. The other two,
fall into God his hands. Iustly thou suffereſt, ô
onne of ADAM this trinitie of punishments, for the
three sortes of sins which are to be found in thee!
The sinne of thought, word, and deede, The Lord
ighteth againſt thee by the hand of man, because
thou fightſt againſt him by the hand of sinne.
Scarcity of bread there is sometimes in the land,
because Scarcity of good workes in thee is often
to bee found, the infection of the Plague doth
enjoy thee in thy bodie, because the infection
of sinne hath raigned in thy soule. In the second
member of the second parte, obſerue, First the
Kings choyce, ſecondly the reaſon of his choice;
In the choyce, behold the Kings three vertues:
 1. *the proposi-*
 2. *The Kings*
 3. *choyce*
 4. *his*

The Kings Medicine

his wisdoome, charitie, pollicy; his pollicy; ayming at the Churches enriching: his charitie, aymining at the easinesse of death: thirdly, his wisdoome which appeareth in three things: for which his choice was better, than either famine or persecutio[n], if we respect first the perso[n] of God, secondly the kings, thirdly, his subjects: If the perso[n] of God his glorie by this kinde of punishment is better aduanced, and that two manner of waies. First, in regard of the faithful, & people of God: secondly of the infidels and enemies of God. By the fau[or]full, it is aduanced in two things; making them to looke aboue, & beneath: aboue, acknowledging the mighty hand of God: beneath, the weakness and impotencie of man: And taketh away a double confidence, first in our selues, secondly, in others. In regard of his owne person, he chooseth one, first, that was just and reasonable: secondly easiest, thirdly best for his soule: fourthly, one that sheweth his charity to his people. In regard of his subjects, it was the best: first for their soules, secondly, for their bodies: & that either in regard of the paine, or of their good name: thirdly, for the common-weale: fourthly, for the Church. The amplifications of these, I leau[e] to the meditations of the Readers, and come to the reason of the Kings choise; *For thy mercie is great.* I will not dilate euery particular. If you desire a large commentarie vpon the kings reason: Read the Kinges Psalmes, and in particular, the 103. Psal. Which

The reason
of his choise

against the Plague.

use as the best interpretour vpon it. DAVID yet-
tereth this reason by a double experience, of the
mercie of God, and of the cruelty of man; of the
latter, he hath also had a double experience, ha-
ving felt the ciueltie and vnkindnes of the fa-
ther, and of the sonne: of the Father in SAVL, of
the sonne, either in IBOSHETH or ABSOLON. I
omit to shew vnto you, beloved, the difference,
betwixt the mercifull hand of God, and the vn-
mercifull hand of man: And I appeale to these
kingdomes, Prouinces and cities, which haue
felt this trinitie of punishments, propounded
vnto DAVID, to aske of them, whither it be bet-
ter to fall into the hands of God, or in the hands
of man: & because many can answere by expe-
rience, I will enely aske it of the Low-Coun-
tries, in the name of all they may speake; for
they haue had the experiece of DAVID, & haue
also felt this trinity of punishmēts; famine, pe-
nitence, hostile persecution. And note this with
me, that with DAVID they haue felt the cruelty,
unkindnes, and barbarous vnmercifulnes of
man. *In the father and in the sonne.* First, in the fa-
ther, in that Spanish SAVL, king PHILIP of
late memorye; haue not the Spanish handes
destroyed their Cities, burnt their Temples, di-
spersed their inhabitants; whereof, we strangers
in this your kingdome dispersed, living in ex-
ile, for the name of Christ Iesus, are vnto you
all eye-witnesses. I will not amplifie the Spa-
nish

The Kings Medicine

Psal.139

nishcruelty, *Horresco referrens*; onely I say that
with DAVID, they may speake: From my youth
of Israel may say, they haue afflicted me: secōd-
ly, in the Sonne, in that Spanish Is b o s h e t h,
what haue they not suffred since the death of
the father, by the barbarous handes of his go-
uernours? let them now answere, and I doubt
not, hauing DAVIDS experience, that if DAVIDS
choisewere propounded vnto thē, they would
come to the resolution of DAVID; *Let vs fall into*
the hands of God, & not into the hands of men, for thy
mercies are great, O Lord. . The third member

³ The executiō of the first part, is the execution, in which I
leauē to your meditations, foure things: First,
the effect of the Kings euill, a Pestilence: Se-
condly, the outward cause of that disease, the
Lord: thirdly, the inward cause of it, the sin of
DAVID, and of his subjects: Fourthly, the pati-
ts (Israel.) As for the effect, it was a diminutiō
of people, wherin obserue; First, the equity of
the punishmēt: Secondly, the trueth of that rule
obserued by the Wise man. *Wise cap. 11. 13.*
Wherwith a man sinneth, by the same also shal
he be punished. Experience hereof obserue in
the effect of the kings euil. DAVID had sinned in
the multitude of the people, & therfore DAVID
is punished with admīnūtiō of people. the dis-
cription of the outward cause, deluereth two
things; the agent, the instrumēt. Ichouah & his
Angel. In the agēt, note the outward cause of the
pest-

against the Plague.

pestilence. The Physitions and Naturians, out
of the booke of nature, render a double cause of
the Plague; an outward and an inward; the one
without man, the other within man; the one *pri-*
ma causa morbi; the first cause of the disease: the
second, *proxima*, the next: the one, placed with-
out, in the *infestio* of the ayre: the other within,
in the corrupted humours of the body. Let vs
follow the Physitions methode, not as naturi-
ans and Galenists, but as Scripturians. If wee
search the outward cause, out of the booke of
God; we shall finde, that that wise Physition
the holy Ghost, maketh also an outward and
an inward cause of the Pestilence; one without
man, another within man. The first is, the decree,
will, & prouidence of the Lord: the second, the
sin of man: the first, is manifested in the plague,
three manner of waies, if we respect the disease
it selfe; the persons infected, the time when: In
all three, the prouidence of the Lord worketh,
the truthe hereof, faine sufficien^t testimonies do
procue; first, the name of it, the sworde, rod &
out-stretched hand of the Lord: secondly, the
Lords threatnings: thirdly, the remouing of
it, which is proper to him: Fourthly, the instru-
mēt which the Lord vseth: fiftly, the choise gi-
ue to the king, having found the outward cause,
imitate the good Phisition; learne thereout to
make preseruatives and antidotes. Out of the
consideration of this will and prouidence, wee

The out-
ward cause
of the plague

Five testimo-
nies proo-
ving the out-
ward cause.

Deut. 28

Ier. 21. 5, 6

Esa 38,

lob 5. 18.

Two preser-
uatiues

The Kings Medicine

Two preser-
vatives, may make a double preseruatiue for the time
of infection: One for the vnuisited, the other,
for the visited.

I For the vn-
uisted, For the first, it is necessary to
expel and to resist the poysone of immoderat
fear. Make it in this manner; take the cōsidera
tion of the prouidence of the Lord, without
which, nothing can happen, apply this to thy
soule, and it will operate, and make thee to
saye; why shoulde I immoderatly apprehende
and feare that, which cannot happen and befall
vnto mee without his will, and which I cannot
scape against his will? If thou takest in Triacle,
Mithridate, and other confectiones of arte, to re
sist the poysone of the ayre, what oughtest thou
to do to expell the poysone of thy soule? I shew
you the, beloued here, to make a spiritual Triac
le, and a heauenly Mithridate against this ve
neme. Secendly, out of this consideration of
Gods prouidence; the visited and infected, may

2 For the visi
ted Learne to make a preseruatiue; which is, Christi
an patience, necessary to resist and expell out of
his soule the poysone of impatience, grudging
and murmuring. Make it in this maner; take the
cōsideration of Gods wil, & thus apply it to thy

Psalm, 39 soule, as DAVID did, *Lord because I besiddest it,*
I will be dumme, and not open my mouth, and saye
as JOAB to ABISHAI his brother. 2, Sam. 10. 12.
(*Let the Lord do that whiche is good in his eyes*) This
preseruatiue is first necessary and forcible: Se
condly, profitable: thirdly, comfortable: fourth
ly,

against the Plague.

Iv, tryed and experimented. And thus much
for the outward cause. The inward, is the sinne
of the King, and of his subjects: As the Physiti-
ons make the euill and corrupt humours, engen-
dered in the body, the inward cause of the pesti-
lence, out of the booke of Nature: So wee may
make the inward corruptions in the soule, the
inward cause of the bodily infection, out of the
booke of God. To the sinne of man, I may at-
tribute foure things: First, that it is the inward
cause of the infection: Secondly, a just cause,
just: First, for God to send it: Secondly for man
to suffer it: Thirdly, a tryed and experimented
cause: for the experience of all ages hath obser-
ued sinne to be the cause of the pestilence. First
out of the Church. Secondly in the Church.
Out of the Church, this hath bin obserued by a
double experiance. First, by the experiance of
Historiographers: Secondly, Physitions. In
the Church, two things do prooue it: First, the
sines for which he doth threaten to send it: Se-
condly, the sines for which he hath sent it. Here
I might set before your eyes a cloude of wit-
neses, and make a Christian Chronicle of ex-
amples: but because I am loath to rep. at that
which others haue done already, I ref. re you
to their writings, and to the booke of G O D.
fourthly, sinne is the cause of Physical cause:
the cause both of the outwarde and inward
cause, rendreth by the Phyfition, a cause of the

The inward
cause of the
Plague.

1

2

3

4

The Kings Medicine

infestation of the ayre, and of the corruption of
the humours in the body. Out of the considera-
tion of the inward cause, learne to make phisick
and preseruatiues for the time of the plague,
against the plague, & that, both for the visited &
vnuisited.

Preservati-
uies to bee
made out of
the consid-
ration of the
inward cause

Two preseruatiues may bee made out of
this consideration: The first, to remooue the
poyson of impatience: the second, to remooue
the cause of the pestilēce. If the filthy Botch &
Carbuncle of impatience & grudging, doth a-
rise in thy soule, seeing the hande of God, then
take this consideration, & apply it in this man-
ner to thy soule; that which the Lord hath sent
to me, it is for my sinnes and iniquities; why art
thou then disquieted, ô my soule; learne to judge
aright of this his chastisement, and say with the
Prophet Mich. 7.9. *I will bearre the wrath of the
Lord, because I haue sinned against him.* This phisick
is both profitable and comfortable; profit-
able to hūble thee, & to teach thicke the know-
ledge of thy self, to make thee vse the poore si-
ters phraise; Lorde, I suffer nothing but tha-
which infinitely more I haue deserued: tak away
O Lorde the trespassie of thy servant. Secondly
comfortable, for it setteth before our eies the
admirable goodnesse and mercie of the Lord
and incoueth vs to speake in this maner; I haue
infinitely more deserued, ô Lord, by my tran-
gression (& yet so great is thy mercy, that tho-

against the Plague.

art contented to send me an affliction, which toucheth only the skin) a corporal plague, & a temporal chastisement. O unequal proportion! the creature hath offended her creator, a silly earth-worme, the majestie of heauen, and yet for our infinite sins, he sendeth vnto vs but temporall chastisements. Thy mercies, ô Lord, ouercome thy judgements, & herein I perceiue the truth of thy promise. *Of. 11.9. I wil not execute the fiercenes of my wrath.* Be not thē dismayed, ô my soule, seeing that the Lord doth not punish thee, according to thy desarte, and the quality of thy sin: this is a testimony vnto thee, that thy finnes are remitted, & that this presēt rod, is but a fetherly correction. The Lord then visiting thee with the rod of DAVID, doeth ayde thee with a double aide: The first is, with the aide of correction and discipline: The second is, with the aide of cōfort: By the first, he doth exercise thee without, by the second, he doth assure the within; by the first he bridleth thy insolencie, by the secōd he encourageth thy pusillanimity: by the first he maketh thee more aduised for the future, by the second, more deuotious. The secōd preseruatiue, is to remoue the cause, that the effect may cease, and seeing sinne is the inward cause, flye from it as from a Serpent. *Ecc. 21.* GALENS counsaile is, that of al remedies the best is to shun the infected ayre, & to depart in time to the purer aire. But with GALEN s leaue, see-

The second
preseruatiue,

The Kings Medicine

ing sin is the cause of Physicall causes, & that it infecteth the ayre, the best remedy of all (according to the counsaile of the whole colledge of the spirituall Phyfitions) is to flye from the infectious & contagious aire of this world: But I leauē to amplifie this, because I purpose to speake more of it, in the kings medicine.

⁴
The patients

The last member of the second part, are the patiens who haue felt the effect of the Kings euill. (Is R A E L) that is the subiects of D A V I D, In which obserue, First the (circumstance of the time how lōg it lasted; secōdly of the place, 3 from *Dan* to *Bershebah*; thirdly of the number, seauentie thousand. The Lord in all ages hath sought to reclaime the sonnes of men from the kings euill, by sundrie corrections, & amongst the rest, with the Pestilence, which is the Lords beosome, he hath swept away not seauenty, but Hundreth thousands, and that in diuers places. First without the church, secōndly within the church: Againe, in the Church, either in the true, or in the false church. Further, some haue been vniuersall, some nationall and prouinciall, some haue been of a long, some of a shōrt continuance, so that this rod may be called the flying booke. *Zach.5.* Heere I might also make a Large Chronicle of examples out of the booke of God, the monuments of the church, and the writings of me: but because others have amplifieid this at large, I referre you to their Chronicles,

against the Plague

cles, being as cloudes of witnessles. Now mee thinkes I heare an obiectiō against the justice of god, for the clearing of these patiēts; These *Israēlis* had not sinned, *r̄go vniustly visited*. The antecedēt is denied, the interpretours vpō the first verse of *2.Sam.24.* (And the wrath of the Lord was kindled against *ISRAEL*) obserue diuers sinnes for the which the Lords anger was provoked, among the rest: first their security, and wantonnes, after their peace, victories, & prosperitie: secondly the rebellion & disobedience of some against their sacred Prince *DAVID*, in the time of *ABNER, SEBAH, AB SOLON*, and the rest, the which sinnes hee hath deferred to punnish in due season, with the sinne of *DAVID*. And thus much for the second part , the effect of the Kings euill.

Let vs now beloued of *L O N D O N*, looke home-ward a little, and as it were out of the Looking-glasle of this example, by way of reflection. If we holde out the glasse, we shall deserie, that justly we haue felt the effect of the kings euill. The old yeere being past, and the New appeared , let vs apply to our selues the members of the second part,to invert the order. Let me beginnie with the last, as the subjects of *DAVID*, after they had bene infected with the Plague of the soule; and that *DAVID* now nine Moneths and twenty daies long had not regarded his sinne, haue bene the Lords patients, and haue

The applica-
cation of the
second part.

The Kings Medicine

I haue felt the effect of the Kings euill, a generall pestilence: So likewise the subiects of our DAVID, after that they haue now these nine yeeres & more, bene infected with the Plague of the soule, not regarding their sores, and the counsell of the spirituall Physitions haue justly also bene the Lords patients, and felt the former yeere, the effect of their spirituall contagion, a generall pestilence, almost through the whole body of the kingdome. The inward cause of this effect, hath bene two-folde: First, wee haue bene infected with the infection of DAVID, and secondly, of his subiectes. As for the first, the Lords Prophets, as spirituall physitions, haue a long time (as IOAB did to DAVID) shewed unto vs the meanes how to prevent the increasing of our spirituall contagion: they haue produced their reasons, setting before vs the danger which should redounde both to our owne persons, and to others. But alas, great hath bene our obstinacie, we haue as bad patients followed our owne humours, rejected the counsell of the spirituall physitions, and our pride, ambition, spirituall idelatrie, curiositie, and disobedience, haue prevailed against them, and therefore the Lord hath sent a pestilence in England, & there dyed not yet (I am perswaded) seaven ty thousand. If in the second place, I set before our eyes, DAVIDS subiects, as a looking glasse, therin (alas) we may discry the blemishes of

our

against the Plague.

our faces; First, they had a famine. But the 2. S. 4. 21. 1. Lord remooued that in his mercie, and gaue them peace and prosperitie, and yet they waxed wanton and insolent. Since the last pestilence, there hath bene a dearth in England, in the daies of ELIZABETH, but the Lord hath taken it away in his mercie, and giuen plenty and choise, store of earthly treasures: we haue since seene and tasted how friendly the Lord is, *psal.* 34. his mercies haue bene multiplyed vpon vs, euē like vnto the dewe of Hermon, that watered the dry earth, that gaped for it. His bles-sings both Temporall and spirituall haue bene as two hands to draw vs home to him, and yet wee haue bene like to DAVIDS subiects. As for their seconde sinne, shall I bee so bolde to accuse some thereof? Not I, but the experie-
nce and euente of the former yecce, doeth Preach it to the whole Kingdome. The Lorde hath giuen vs a graticus DAVID, a man after Gods owne heart, and as I may speake, a man after our owne heart; and yet, beholde, as some male-contected Israelites, haue sought DAVIDS ruine, an enuious SE-
BAH, an ambitious ABSOLON, a false-harted ACHITOPHB
A note oue 2, agreeing with that which hath hapned the chayp. that as in the first yecce of king DAVIDS former yere
B, a seditious ABNER: so fome of the 2 Sam

The Kings Medicine

raigne, DAVID being but newly crowned king of Israel, euen then beholde, there was found a seditious ABNER, and ASAHEL, and an ISBOSHETH, which rose vp against DAVID: So in the fift yeere of the raigne of our DAVID, euen then, hee being but newly crowned king of England, as DAVID was king of Israel: behold, some ABNERS, ASAHELS, and ISBOSHETHS against their sacred and annoyned Prince. But let this be our comfort, in the tenth verse of that Chapter, that the house of Iudah hath followed DAVID, the companie of the true Professors and Confessors of God, and that ABNER and his adherents are fallen before the seruants of DAVID. Seeing then we are guiltie all of the fift sinne, and some of the second: the Lord hath dealt justly with vs, as with the subiects of DAVID, sending vnto vs (as he did to them) after a famine, or a dearth, a pestilence: So that the wrath of the Lord, hauing beene againe kindled aginst vs, no bodie needeth to make an objection aginst his justice for our innocencie, as it might haue beene done for ISRAEL. As there hath beene a time for the Raigne of the spirituall Plague, so hath there beene a time for the Raigne of the corporall Plague.

Let vs now further vnfolde the flying booke, that with Jerus.lem Eze. 16. wee may beare our own shame. The order calleth me now to the application of the two first members,

against the Plague.

bers, which will stoure vs with some singular
meditations: obserue with me beloued of London,
in the entrie of this New-yeare, that the Note the
Lord hath vsed the former yere, two kinde of things fol-
Preachers to moue vs to repentance. First a The two
Preacher of anger and justice, summoning vs preacher of
by his smart-Preacher: Secondly, a Preacher the last yere
of mercie. So that the old yere hath preached
both; mercy and iustice hath killed each other.
The first Preacher is his justice, which hec
hath shewen in two thinges, crossing vs
two manner of waies. First with the rodde of
DAVID; Secondly with cōtraries. First the Lord
hath chafstised vs, as it were by Retaliacion, a
like Plague for the like offence, according to
the rule of the wise man, wherewith a man sin-
neth, by the same also shall he bee punished, Gods smart
& hath sent a diminution of people. England, Preacher.
thou hast had the expericnce of DAVID: thou
hast gloryed in the number of the peop'le, and
hast long bene busie with a vaine Arithmetike,
in the numbring of thy riches, prosperite,
houſen &c, and therefore the Lord hath
punished thee, with a diminution of peoples;
and hath teached thee another Arithmetike:
Thou hast bene busie with addition & multipliation,
and the Lorde hath bene busie
with Subſtraction and diuision. Hee hath ta-
ken away thouſandes and ten thouſands; and
hath by the weekly Bils, taught vs to number
th. ee

The Kings Medicint.

three things: First our sinnes, & for them, Secondly the diminution of the people, & therby thirdly to number our daies: Further because ordinary magistrates had not done their duty, behold he hath sent an extraordinary Magistrate frō heauen to reforme vs, feare him rich & poore, honorable & contemptible, this hath bin the Lord chiefe iustice. Parēts you haue also had experieēce of this, because some of you haue gloried in the nūber of your children, loving thē too much & setting your harts vpon thē, the Lord hath takē them away, and made whole families desolate. Maisters & maisters, you should haue bin little magistrates to your familiēs, lies which you shold haue purged, but for want of this duety he hath sent another Magistrate, which hath purged thē, & because you had deformed & not reformed your selues, he hath sent his Reformer. *Leu.26*. Merchants because you haue been more busie to pay the debts of men then to pay a debt which you owe to God (which is repentance) which hee hath long required by his seruants the Prophets; therefore he hath sent his Sergjants and Purseuants to warne and arresty ou. The Lord hath among therest, three Sergjants, age, sicknes, and death by the second he hath warned some of you, & by the third he hath arrested some: you that are not yet arrested by death, pay this yeere the debts which you owe to God, before you pay the

Parents.

Maisters.

Magistrates.

Merchants.

against the Plague.

the debt which you owe to nature; Husband-
men, because you haue been more carefull, to
gather your fruites, and to fill your barnes, and
that your figge tree hath produced cuill fruite,
and your sinnes filled the measure of iniquitie,
therfore your teeth haue ben iustly set on edge,
& the Lord hath filled full the cup of his wrath
and giuen vnto vs his deadly wine to drinke.
The haruest was come, and because our sinnes
were ripe, he hath sent a sickle from heauen to
cut them downe; and this hath mooven many
thousands. Gentlemen, some of you haue glo-
ried in the number and multitude of your lads,
but what hath this availe? for the Lord hath
giueē to some of you so much measure of ground,
to the length & breadth of your bodies, as hath
only serued to bury them in, or so many hand-
fulls of dust, as your bodies go into, after their
consumption. SOCRATES carried ALCIBIADES,
bragging of his lands, to a Map of the world, &
bad him demonstrat where his lad lay; he could
not espie it, for Athens it selfe, was but a small
thing.

The Lorde hath told you the former yere
and yet telleth, and sheweth you this yere,
where your Lande lyeth; so much measure of
grounde, to the length & breadth of your bo-
dies, as may serue to bury them in. This is my
earth, and his earth, & your earth, & therfore
if ye wil glorie, glorie in the Lord: For why art
thou

The Kings medicine

thou proude ô earth & ashes? Ruffianly Swag-
erers and Caualiers ; you that haue contem-
ned the Lord and spoken with *Rabsacs* proude
and high words: alas a little Carbuncle, and a
little spot in the skinne, hath cast downe, some
of the proudest of you al: and as *M O S E S* smote
the hard rocke with his rod , so the Lord hath
smitten some of your rockie hearts with the
Blasphemers rod of his vengeance: and because your dam-
nable othes, haue asit were whipped and tor-
mented the patience of God, they haue also re-
ceiuied a scourge for which they called for.

Worldlings. Worldlings, you had not bene a long time
at rest, the cares of this worlde had too much
molested you ; and as the clocke can neuer
stande still from running, so long as the Pe-
xes and Plummets hang thereat; euen so, ha-
ving infinite cares hanging vpon your minds
as weights vpon the Clocke, you haue had
no rest; and therefore the Lord hath sent one
to make you rest for a time; and hath made
you *M A R I E S* insteide of *M A R T H A*, that ye
might not be troubled about many things,
but remember that ~~the~~ thing which is necel-
farie: The Lord graunt, that in your weeekly
fastings through the whole Lande , you haue
bene *M A R I E S*, and fete at the fecte of Iesu
with humilitie , deuotion , and reuerence.
Schollers, children of the Prophets, Cleargy
men, and also all ye inhabitantes of this king-
dom,

The King's Medicine

done; what hath bene the subject, a long time
of your discourses, but your profite, benefices,
pleasures, the glory of this world, & in the be-
gining of the former yeere, of the tryumphis
of this lande, euен from *Dan to Beſiebab*, from
Douen to Saint Denies: From *Barnwicke* to the
Mount, court, citie: & therefore the Lord hath
giuen vs justly another ſubject to diſcoure v-
pon, a ſubject to ſpeakē of our ſinne, our crea-
tor, our permanent citie, our miserie, and our
mortalitie. If hee had not offered vs this ſub-
ject, we ſhould haue forgotten him. O what a
happy time then hath it bene for the ſoule!
who hath not diſcourſed of this ſubject, pre-
pared and ordered his house? The New-yeere
being come, forget not this ſubject, thinke not
as the Imperour Otho did, that it is a part of
dastardy to ſpeakē of death. Astronothers, be-
cause you haue bene more busie to behold the Astronot
mers.
Ecclipses of the Sunne and of the Meone, than
the Ecclypſe in your owne ſoules: the worlde
like vnto the Moone in inconfancie, being
betwixtyou and the Sunne of righteousneſſe
Christ Iefus, therefore jſtly the Lord ſent the
tempeſt of the Peſtilence, to take away the
loue of this worlde, to remoue this meone,
that yee might beholde this amiable Sunne.
Further, wee were as it were all aſleepe, and
therfore he hath jſtly awaked vs, & made the
whole countrey to stirre: For loe, the Citizens
F haue

The Kings Medicine

haue fled: the Court hath broken vp, the Vniuersities haue remooued. Poore-men, there hath bene in some of you, a famine and want of good workes, and therefore there hath bene for a time, as it were a famine and want of Gods
Martiall-men mercie. Martiall-men, you haue bene fighters against God. *Aet. 5.* and therefore the Lord of Hoastes, hath sent his souldiers, his Angels, and his arrowes against you in the Land. Noble-men, because ye haue bene busier to hunt your Deeres, & also after the honours, pleasures, and riches of this life, than after the liuing God, therefore justly the Lord hath sent his Hunter in the Land (as it is called. *Psa. 91.3*) to hunt & slay vs; who hath catched some walking, some feeding, some sporting, some sleeping, as the experience of the former yere doth witnesse. But to leau generalis, I come to thee, o LONDON in particular; thou hast suffered the heauiest brunt. If the Nations that passe by the citie aske as they did of Ierusalem. *Jer. 22.* Wherefore hath the Lord done this to this great citie. What answeare can we giue, but that answeare *Jerem. 22.* Because they haue forsaken the conuenant of the Lorde their God. The mightnes of thy state, multitude of thy people, haue not bin able to keep out the Lords Purseuant nor to drive backe the Gun-shot of Gods displeasure. Alas, what hath bene thy greatnesse compared vnto the greatnessse of Ichouah? num

An apostrophe to London.

against the Plague.

number and height of thy proude Turrets,
could not threaten heaven: for the closer they
haue pressed to the seate of God, the neerer
they haue layen to his lightning: Thou hast
tryumphed in thy braueries, and therefore
the Lord hath the former yeare tryumphed o-
uer thee in his justice; and of thee, o L o n-
d o n, of whom it might haue bin said, as it was
of T r a v s, whose riuer hath bene as the Har-
vest of thy reueuemewes, and a Mart of the Na-
tions of thee; we hauchad occasion to say. *Esa. 23.*

To come vnto particulars; London, thou
haft heard the former yeete, a sorrowfull mu-
sicke, which hath sounded in thy eares daye
and night; But what hast thou heard, that
thou hast not deserued? Thou hadst brought
euer thy time in worldlie merrimentis; de-
despysing the harpe of D A V I D , More-
over, thou hast had a continuall allarum of
Belles, they were the Trumpets of Ichouah:
thy sinnes caused that allarum, and they haue
beene a witnesse, that the Lorde had takein
in your Citie, and that you were not able to
keepe him out.

The Lords spirituall Trumpets, which haue
sounded in our eares: you haue not heard,

The Kings Medicine

but contemned, and therefore hee hath made
the very Bels his Preachers, to be reproches
to vs of our obstinacie; and because wee haue
not heard the Bels of the Pulpit, he hath made
vs to heare the Bels of the steeple. What mar-
uell, if there haue bene heard within our walles
continuall knells and ringing of Bels, seeing
there hath bene heard the continuall Bels of
our tonges, which by their oathes and blas-
phemies haue dishonoured the Lord of hea-
uen. I do appeale to the children in thy streetes,
o Lord, out of the mouthes of babes and suck-
lings, from whence thy glory should haue pro-
ceeded. *Psal. 8.2*: from thence hath sprong that
which hath dishonoured thee. If the filthie
Playes, with the blast of a Trumpet, haue soo-
ner called thither thousandes, then an hours
tolling of a Bell, bring one hundred to the Ser-
mon: what maruaile that tolling of Belles hath
bene heard for another purpose? Citizens, you
had not purged your streetes from the plague
of sinne, and therefore the Lord hath sent his
heavenly Beesome to sweep away multitudes;
you had not taken away corruption within, &
therefore he placed corruption without. You
haue bin too busie to adorne your houses, neg-
lecting the house of the Lord, and therefore, he
hath made them desolate, many for-saking
them, so that Nettles and Thistles might haue
growen in your Pallaces. *Esd. 30. 20.* Fraude,

op-

against the Plague.

oppression, and stealing had walked vp and downe your streetes, and therefore justly that flying booke *Zach. 5.* hath entred into your houſen, and taken hold of the ſtone and timber thereof. L O N D O N, thou haſt had occaſion to ſay, *Zach. 5.* I ſee a flying booke, thou haſt ſene it, for it hath entred your houſen, and remained in the midſt of them. Alas, wee haue all mourned and ſighed for the great number, that the pestilence hath encreased weekly, aboue three thouſande: but what maruaile, ſeeing there is none of vs, in whom haue not raigned aboue three thouſand ſinnes? The increasing voyce then of the Pestilence, hath reproached vnto vs the increase of our ſinnes. The vnsatiable mouth of the graue hath craued ſtill more and more, and neuer thought it had enough, and ſpared not to swallow vp our sweeteſt comforts. Had we not deserued that by our couetouerneſſe? our hearts had bene as vnsatiable graues, ſtill crying for more, as SALOMON ſpeaketh. Remember Londoners, how that ſome of your inhabitants haue ruffled in their roiall-like garments, and that therefore they haue bene adorned with a winding-sheet; others, gloriyed in their buildings, and therefore the Lord hath made Coffens and Graues for their habitations: ſome in the multitude of their traime and attendants, and therefore haue had other attendants; the very wormes of the earth

The Kings Medicine

to attende vpon them, and to eate them vp.
Learne hereby, beloued of LONDON, on the
one side, that greatnes of sinnes can shake the
foundations of the greatest cities: If their heads
stood amongst the stars,iniquitie,would bring
thē downe, multitudes of offences wil consume
multituds of mē:although the streets were sowē
with the seede of man, yet, that they shall be so
scarce,that a childe may tel them.On the other
side, learne your mortalitie, & to number your
dayes,that you may apply your hearts to wise-
dome. *Psal.90.* The end of those royal citizens,
whom CONSTANTIVS entring *Rome*, called *ra-
ges*,Kings:was death. The Emperour asking of
H O R M I S D A,maister of his workes, what hee
thought of them ? answered that he tooke not
pleasure in any thing, but in learning one lessō,
which was, *that men also dyed in Rome*. This is
also your ende,(royall citizens) and therefore
with HORMISDA,take pleasure this New-yeare,
to leare a one lesson,that mē die also in Londō.

**Foure things
to be obser-
ued in the
former yeere** I haue further obserued foure things the
former yeere, where-with I will acquaint you,
beloued of LONDON;in the entrie of the New-
yeere, which are as it were, foure Preachers to
Preach vnto vs the doctrine of Repentance.
The oldeyeere, hath bene a yeere of wonders
as fyly I may tearme it : Witnesse the strange
alterations, like vnto the variable estate of the
Moone. As King A H A S H V E R O S H , called

against the Plague.

to minde out of the booke of Records, and the
Chronicles, the things fore-past: Euen so call
to your mindes, out of the booke of your me-
mories, and the Chronicle of the former yeere,
the thinges which then haue hapned . The
Lorde hath visited vs the former yeere at
diuerse times, with foure visitations; In the
beginning, in the middest, in the ende. Two
of them are visitations of sorrow , two of joye:
Two of them haue becne Funeralles , two
haue bin deliurances and Coronations . Two
haue concerned a Prince, two a Princely City:
These haue ben diuersly intermingled, sorrow
and joye haue followed and kisled each other;
Sorrow hath begunne the yeere, joye hath en-
ded it; both joye and sorrow haue walked in
the middest.

To particularize; The first hath bene a
visitation of sorrowe, and the funeralles of a A visitation
of sorrowe
with the fu-
nerals of a
Noble Prince
Prince in the beginning of the yeere : the Lord
first visiting with sicknesse, and afterwardes
taking away that Noble Princesse of famous
memorie; that worthie instrument of Gods
glory, by whose sacred Scepter the faithful Pro-
testant (aswel we strangers, as the natural inhab-
itants) haue found a secure and fertile nurcery.
At that time, & the sighes of the righteous! ô the
complaints of the godly ! ô the faire & doubting
of many! *Spernque metumque inter dubij*, some
fearing, some hoping. Then as Iosias was 2 Chro.35

The Kings medicine

mourned for by all IVDAH and Ierusalem, and JEREMY mourned for IosIAS, & al singing men and singing women: Euen so all the cōpanies, and Orders of the Realme, the Princes and the prophets plentifully watered their cheekeſ, euen from the honourable counſailor to him that grindeth at the Mill. This began a little to mooue vs, as it were, to taste the medicine of repenteſce: for the death of a good Prince is one of the Lords Preachers, & to make many at that time to pray vnto the Lord, that hee would be mindfull of Sion, and not permit vs to fall againe in the ſuperſtitions of the Anti-chriſt. This part of the tragedie ended, behold, there followed the ſecond alteration, the viſitation of ioy and mercie: the proclamation of a new Prince, and afterward his ioyfull Coronation. At that time, o the admirable ioy, euen from *Dan to Bersheba*, from th'one part of the

**A viſitation
of ioy with
the Procla-
mation and
Coronation
of a new
Prince.**

land to the other; for this heauenly gift, of a noble, renowned, godly, Rel gious, vertuous, wise & learned Prince, a man after Gods own heart, and (vnfeignedly I may ſpeak) a man after our owne heart, long desired and wifched for in the hearts of the Godly ſubjects & true profeſſours. Sorrow in the firſt viſitation, was as it were a heauy ſtone vpon our hearts, but in the ſecond viſitation hee hath as it were ſent an Angell from heauen, to ſpeak to the whole 5 Kingdome: *Feare not.* In the firſt, the whole land

against the Plague.

land was as it were laid downe in the bed of sorrow, but by the second, there arose a new Sun, whose beames were comfortable to the whole land. This then hath bin another of the Lords Preachers. But hath this moued vs, either to continue or to goe forward in the waies of the Lord? alas, wee haue not altered the colour or haire of our heads, nor added one inch to our stature since all these thinges haue bin accomplished among vs: our hearts haue bene as the adamant, that the impiessie of Gods graces haue not entred. And therefore there followed the third visitation, of sorrow & lamentation, the deluge of the Pestilence, the second Funerall. The funeralls of whole families, and the funeralles of a Princely Cittie, which was as it were going to her graue, if the Lord in his mercy had not commaunded his Angel to put vp his sword into the scabberd: this was an other kinde of Preacher. The consideration of the second visitation, had made vs to say in our hearts with DAVID in his prosperitie. *Psa. 30.* I shall neuer be moued. The Pestilence of securitie did beginne to raigne among vs, I doe appeale vnto the worts & speeches of the inhabitants which then were vsed in the Lande; and therefore the Lord came, and mingled our joy with sorrow, & sprinckled a little salt ouer the joy of the country, and by a morta'itie, hee did put vs in minde of our mortality. As Christ shewed

3
A newe visitation of sorrow, with the funerals of a princely cittie.

The Kings Medicine

shewed vnto PETER, and the rest vpon the Mountaine, when they were in the midst of their joye; and that PETER said, Let vs make heere threetabernacles: as hee shewed I say to them, MOSES and ELIAS, which were dead men, Euen so in the midst of our ioy and glory, when wee were saying, It is good to bee heere, and to make our tabernacles heere: euen then he shewed vnto vs MOSES and ELIAS, and sent vs a mortallity. It was vsuall amongst the Egyprians, that in the middest of their feasts, & solemnities, a reseynblance of death, all trembling and shaking, was brought and carried round about, to make them remember it, & to learne sobrietie. Euen so, in the midst of our solemnities, for the joye of a newe Prince, death hath been carried round about the Land, that we should not waxe to wanton, and forget the Lord. It is storied that when the Emperours were crowned, the Sepulchers of dead men were shewed vnto them, to make them mindefull of death: euen so, when our King the former ycerewas Crowned, the Lord hath shewn vnto him, and to vs, the Sepulchers of dead men, and by the continuall allarum of Bells, put vs in minde of death: which mindfulnesse, as CASSIANVS an ancient writer speaketh, is a generall restraint from euill. Let this Preacher, beloued of London teach you, that as JOSEPH of Arimathaea had a sepulchre in the midst of his beau-

against the Plague.

beautiful garden; euē so you ought in the midſt
your proſperity & felicity, to be mindful of your
mortal being. The fourth & laſt viſitatiō in the
end of the yeere, hath ben a viſitation of joy , a
deliueraſe frō the Pestilēce; & as it were *a ſecond
Coronation*, a Coronation of your citie; the Lord
compassing it round about with joyful deliu-
erāce, *Pſ. 32.* & crowning it with his accuſtomed
kindnes , with mercy & cōpaſſion. But of this
more at large in King DAVIDS ſacrifycing.

To proceed, It told you beloved before, that
the Lord by the ſmart-Preacher of his justice
and anger, hath croſſed vs two maner of waies:
First punishing vs as it were by Retaliatiō, for
our glorying in the number and multitude,
with a diminution. Secondly, by contraries:
The firſt hitherto I haue ampliyed; Now fol-
loweth the ſecond; obſerue them with me, how
wonderfully the Lorde the former yeere by the
deluge of the Pestilence hath in diuers things
croſſed our expeſtation : Firſt, which wee
had ſpoken: Secondly, expeſted: Thirdly,
begunne. Firſt, we had ſaid and expeſted, that Encrease of
the number and multitudes of people ſhould people was
haue bene augmented, both in the citie, and in expeſted.
the Land: and behold, there hath bene a just
contrarie, it hath bene diminished in both,
6 howe many thouſandeſ haue bene buryed!
Howe haue the Church-yeardes beeſe fil-
led vppe , that ſcarce there was no place?
hath

a newe viſi-
tation of joy
with a ſe-
cond Coro-
nation.

The ſecond
thing, where
in the Lorde
hath croſſed
vs, namely,
by contra-
ries.

1193

The Kings Medicine

hath not the Lorde shewen the trutht of that
threarning? *Ier. 7.32.* They shall bury in *Topheth*, till there be no place? Secondly, wee had
said and expected, that multitudes against the
Coronation would come, both in the citie and
in the Land: and beholde a contrary, multi-
tudes haue departed out of Both; some lea-
uing the citie, others the Land. Thirdly, wee
had expected, that eu'en our streetes should
haue bene filled with joyes and tryumphs, &
that therein we should haue shewen the signes
thereof: and behold a contrary, they haue bene
filled with sorow, mourning, weeping & how-
ling, for the funerals which haue walked along
them. These haue bene the tryumphs of *LON-*
DON; We expected in our streetes the sound of

*The try-
umphs of
the last ye-* ³
The Trumpets, and the sweete harmonie of
Musick to welcome our Prince; and behold,
in stede of them, wee haue heard a contrary
musick, the continuall knels of Belles to wel-
come death: we expected shewes of tryumphs,
& behold, other shewes we haue scene, the fu-
nerals of dead men, who were gone to try-
umph in heauen. We had begun to builde to-
wards beauen, almost as high as the builders of
Babell: every one for highest and finest, ô the
great preparations and diligence in their buil-
ding and erecting? But beho'd, a fuddaine al-
teration, a stay of their worke; where some had
set vp, others plucke downe: and as the buil-
ders

against the Plague

ders of Babel haue bene dispersed , euен so
ours haue bene scattered: Some are dead, and
some yet left a liue: The Lord hath sent some
of them from their downe-beds , to their dust-
beds. And as the arrow came suddainly from
I E H V his bowe, and stroke I O R A M euен in his
Chariot. 2. *Reg.9.28.* euен so, the Pestilence,
the Lordes flying arrow, *Psal.91.* hath strooke
some, euen in the midst of their tryumph: he
changed our glorie into shame. *Hof.4.7.* and
fulfilled that threatening by the Prophet, *Jer.7.*
*34. I will cause to cease from the cities of Iudah, and
from the streetes of Jerusalem, the voice of myrrh,
and the voice of gladnesse.* So that with H E S E-
C H I A S *Esa.38.17.* Thou hast, ô London had
occasion to say: Behold, for felicitie I had bit-
ter griefe, but it was thy pleasure to deliuere my
soule from the pit of corruption. Fourthly, wee
had expected profit⁴, and that the traficke
should haue flourished, moreouer, that now we
should haue aduentured, where before many
kept themselues close and durst not. How ma-
ny had brought vp great store of pretious
wares, thinking that neuer they had had such
a time: and yet beholde a contrarie, the traf-
fick, both of the mother-cittie, & of the daugh-
ters, of the head and of the members, hath bene
slacke, doings little or none, no aduenturing,
little paying; wares esteemed better thē debts,
and euery one keeping close: so that wee have
had

The Kings Medicine

had occasion to vse the saying of the Prophet
Iere.8.15. We looked for peace, but no good
came, and for a time of health, and beheld trou-
bles. Further we expected that our shoppes shold
haue bin open in that ioyfull time; which were
furnished with great riches against the future
triumph, thinking to reappe great profit, and be-
holde a contrary, many haue bin lockt vp, by
reason of a double departure, of some out of
the city, of others out of this world. The Lord
hath taken away from vs our inarkets and faires
the greatest stayes of the common wealth, and
from thee, o London that renowned BARTHO-
LEMEVV faire, and the sportes thereof, wraſtling
and Shooting: and instead of them, there haue
bin wraſtling against death, & the Lords An-
gels, shooting off the Lords arrowes. *Psal. 91.*
The reason of this, all hath been because the
Lord would haue vs profit not by our coſmodi-
ties, but by his chafisements. It is reported
that the mountaines which are full of golden
mines, that they are commonly barren and vn-
fruitfull: we by reaſon of our riches were vn-
fruitfull and barren in good workes, & there-
fore the Lord by his rod would make ys fruit-
full, and to reappe profit for our soules. Lastly,
many had made preparatiōs against the future
tryumph, to adorne themselves, and to meeke
their Prince: and beholde a contrarie, som-
of them haue been adorned with a shrou-
ding

against the plague.

ding sheete, and so are gone to meeete another Prince in another kingdome, to tryumph eternally.

It hath fallen out o London with thee and thy inhabitantes, as with the Emperour SALADINVS, after he had gotten great victories, and had tryumphed; fell sicke & had nothing carried before him to his graue then a shrouding sheete: & what else haue had many of your inhabitants? Thus then beloved, the Lord hath spiced your great ioyes cōceiued in the beginning of the yeere, with sorrow and bitternesse. If you would know the reason; that you shold not forget eyther the Lord or your selues, for if you had surfeted of pleasure, and received to much good, it would haue bin as an introduction to worse to come. When tydings was brought to PHILLIP of Macedon. First that PARMENIO got the victorye ouer his ennemis, Secondly ALEXANDER his son was borne, And thirdly his Chariots wonne the prize at *Olympus* all in one day, he called vpon fortune to doe him some little hurt, & to spice his ioyes with bitternesse, that they shold not make him forget himselfe. Euen so o England, seeing that thou hast first obtained a vertuous Prince, a wonder of the world, secondly victories ouer thy enimies of *Ireland*, & thirdly abundance of Corne and fruits of the earth, and that all in one yeere; it hath been good, that the Lord hath

against the Plague.

hath done thee some little hurte, and spyced thy joyes with bitternesse, that thou shouldest not forget thy selfe. That the Lord then, hath thus croiled our expectations by contraries; to what shall we ascribe it, but to this, that wee haue croossed his expectation by our sinnes? I may vse the Apostles saying. *1. Cor. 11.* For this many among you are sicke, & many are dead. The Lord of Hoastes hath dealt with thee, & England, as TAMBERLAINE the Great, in his besieging of cities. First, he erected white Tents, in token of mercy, if they would render them-selues. Secondly, if they remained obstinate, he erected red Tents, in signe of blood. Thirdly, whē that preuailed not, he erected black tents, in signe of death. Even so, the Monarcke of the worlde hath first erected among vs, the white Tents of mercy, by the preaching of the Go-spell. Secondly, because we rendred not vp our hearts, he hath erected vp his red tents, threatening vs with an enemy without, and an enemy within. Lastly, because this hath not availeid, he hath erected the last yeere his blacke tents, sending among vs mortalitie; the funerals haue walked vp and downe our streetes, with mourning and lamenting; the parents for the children, the children for the parents. Let then theremaynders repent, least they all likewise perish. And thus much for the first Preacher of the formeryeere, the Lordes linart-preacher in
his

against the Plague.

his anger and in his justice.

There followeth now the second Preacher,

The Preacher of mercy, which the Lorde, ² whose mercies are infinite, hath manifested in three things : in the giuing of a Prince, in the former fruits of the earth; in the very Plague it selfe. ^{yeere, the} First, by the gift of an honorable plant, which ^{preacher of} his right hande it selfe hath planted among vs: ^{mercy manis} although I haue once already mentioned it before, yet I would not esteeme it a tautologie to repeat it twentie and twenty times more; vnto this benefite he hath added another; The preseruing of him, by his holy Angels, his majesties safest garde. First, from the snare of the hunter, and the noysome pestilence. Secondly, In the guylf from intended treason, against his sacred per- son. Seeing the Lorde hath giuen vs a worthie instrument of his glorie, to beate downe the walles of that *Rom. th IER I C H O*: Satan would faine hinder it; and thereby sheweth that hee hath no greater enemie in the world, then our most Christian Prince. Satan (to v^ee the words of *AVGVSTINE*) the former time was as a Lyon, for then he raysed open persecution against the Church: And now he playeth the subtle serpent, and priuily lyeth in waite. But although they a'l should stande vp as a huge mountaine against our *ZOROBABEL*, yet shall they bee made, I hope, a plaine as the prophet speaketh. ^{Zac. 4.7;} The second token of his mercie, hath bene the

G bles-

The Kings Medicine

blessing of a fruitfull yeere; the abundance of corne, which the distilling dew of heauen hath

²
In the bles-
sing of a p*c.*
useful yeere.
comforted; the sheaues whereof haue filled the mowers hands, and the gleaners lap. The heauens haue dropped their fatnesse, and the earth hath made the hearts of manie to leape for joy, and the barnes as it were to enlarge themselues for the receite of this blessed plentie. This mercie of the former yeere, is a Preacher, preaching vnto you, beloued of England, (the 8. verse of the 34. Psalme) Taste and see how gracious the Lord is. The third token of his mercie, doeth appeare in the very Pestilence it self; the Lord

³
In the Pesti-
lence it selfe,
as appeareth
in four
things.
having shewen mercie (as the Prophet speake-
lence it selfe, eth) in the middest of his justice. If this seemeth
as appeareth vnto you a paradoxe, I will prooue and mani-
fest it in foure things: in regard of the time, of
the number, of the place, of the kinde of punish-
ment: his mercie towardes vs, rysing vppe by
foure degrees, like the water in EZECHIEL. cap.

4.7. which at the first time came but to the an-
kles; the second time, to the knees; the third, to
his loynes; the fourth time, was a deepe riuer.

⁴
In regard of
the time and
that,
First the time preacheth his mercy, for our con-
tinuall sinnes, without continuall repentance
haue deserved a continuall Plague: but the

continuance of this rod hath notwithstanding
not bene among vs: The mercie of the Lorde
towards vs, in regard of the time, doth appear
in two things, before he commeth, and when he

against the Plague.

is come. First, before he commeth, his greate patience and long sufferance; he commeth ley-
surely, but every nine or ten yeeres once, where as he might yederly visite vs, if he would deale with vs justly, according to our sinnes. Secondly, when he is come, the short continuance of the Pestilence, seauen or eight Moneths at the most: The Lord turning the storne to calme, so that the waues thereof are still. *Psal. 107.29,* ô admirable lenitie and fatherlie kindnesse! thus dealeth he not with other Nations: Goe but vnto your neighbours, & they will preach vnto you Gods mercie towards you. Aske the Pagans, and they will tell it you: witnessle that Plague begunne, *Anno 540.* which lasted fiftie yeeres tormenting them. Secondly, the number preacheth vnto you Gods mercie. Our infinite sinnes had deserued, that millions and millions, should haue beene swept awaye, and yet there hath beene but a gleaning of few. If you reply, and set before mee, the greatness of the former Plague, which seemeth to take awaie this mercie, which I amplifie: Aske but of D A V I D, and hee himselfe will open Gods mercie towardes you. What is the number of thirtie seauen thousande, in the space of a yeere, in regarde of seauentie thousande in three daies? Goe further, and aske the Nations, which knew not God, & they wil lay it open to you. What is the number of 37. thousand,

*Before hee
commeth*

*When hee is
come,*

*In regard of
the number,*

The Kings Medicine

in regard of 2000. which dyed euery day in the
time of VESPASIAN, of 5000. euery day, and
sometime of 10000. in the time of IVSTINIAN,
of a hundredth thousande in the citie of *Rome*:
Anno 1521. Thou, ô little kingdome of *Bobe-*
mæ, which hast lost, *Anno 1577.* 300000.
mayest Preach vnto this kingdome, the Lords
mercie towards her. *O Græcæ*, thou hast in
such manner bene consumed, that there were
almost none to burie thy dead; and yet thou, ô
England, hast had not onely some to burie thy
dead, but to accompanie them decently and
honorably to the graue. It is then the Lordes
mercy onely, that we haue not all bene consu-
med. *Lam. 3.* O that thou couldest, ô England,
yet perceiue thy present happinesse, and pre-
uent a future horrour!

Euseb. lib. 9,
Cap. 7, 8

³
In regard of
the place

Thirdly, the diuerse places vnuisted in this
kingdome, do Preach this mercy: The Plague
of the soule which had raigned in euery place;
had deserued that the Plague of the body
should haue raigned also in euery corner.
The Lord might haue sent his Angel, euen
from *Dan* to *Bershebah*, to strikenot onely the
head with some of the members, but alto-
gether, and yet he hath not: for although this Pe-
stilence, hath bene more generall then others,
yet many haue bene exempted. Both DAVID
and other nations doe Preach vnto thee, ô En-
gland, this admirable mercie. Remember the

against the Plague.

15. Prouinces of the Ronaine Empyre, wasted away in a short time by this smart-whippe. In Egypt (*Exod. 12.30.*) there was no house where there was not one dead: And yet behold, there haue bene many housen, I say, not in England, but in London it selfe, which haue escaped. To what shall we ascribe this, but to the greate mercy of the Lord?

Fourthly, the kinde of punishment, wherewith we haue bene visited, preacheth also the Lords mercie to England; and that in two things. First, that he hath not sent vnto vs, the whole Trinitie of chastisements, propounded in vnto D A V I D . Secondly, In that he hath not sent the heauiest of them three. First, our sins did deserue them all three together: the famine and scarcitie of good workes: famine and scarcitie of bread; our fighting against the Lord; the sword of the enemie; the infection of the soule; the infection of the body. But the Lord who is mercifull, hath called backe his anger, and not stirred vp all his wrath. *Psal. 78.*

38. The Low-countries may Preach the Lords mercie towardes England. They haue sometimes felt at one time the trinitie of punishments; and the former yeeres, both warre and Pestilence; wee in the meane time, feeling but the rodde of D A V I D ; Wee did, I confesse, expect a heauier judgement, wee looked for nothing else, but blood-shedding, and figh-

In regard of
the punish-
ment it selfe,
and that in
two respects

I
Of the trini-
tue, sending
but one.

The Kings Medicine

ting for a crowne: & behold, we haue nothing but joye, peace, prosperitie, and joyful ringing for a Crown. This our joy in the meane time being spysed with a litle bitternesle.

Secondly, he hath not onely visted vs with one of the three; but also with the sweetest and the best; vsing not the rodde of renenge, but the heauiest. the scourge of correction. And although our sinnes had deserued the heaviest; yet he hath shewen to vs that mercie which he shewed to DAVID, not suffering vs to fall into the handes of men. If he had sent vs famine, it would haue made many to haue morgaged their Landes to PHARAOS: Gen. 47.20. to haue left the kingdome Gen. 12. Famine (as the Prouerbe is) is an euill counsellor: when hunger had gryped vs, it would haue egged men to thefts, murthers, deteis: Many would haue liued vpon the ayre, and their owne moysture, and so consumed away, and in doing nothing, to vse the saying of AVGVSTINE, haue come to nothing. Mothers, you may be Preachers of Gods mercie: if hee had sent a famine, alas, the tongue of the sucking childe, had cleaved to the roofe of his mouth for thirst. Theyong children had asked bread, & no man should haue broken it vnto them. And to vse further the words of IEREMIE (the hands of the pitifel woman would haue sodden their own children,) as they did in Lam. 4. 10. the siege of Ierusalem. If he had sent ys hostile
per-

against the Plague.

persecutiō, Alas, the vnmerciful souldier would haue laied opē your hedges, leauiled y^e our houses with the ground, & emptied you & yours of all their posseſſions. Where had bin your cities, your wiues, your daughters? where your temples, your Prophets, yea, where your religion? they would haue diſplayed the banner, and ſet vp the enſigne of the Romiſh-beaſt, & erected the ſigues of thiſ abomination. They would haue blaſphemed the God of Iſrael, and ſaid; are theſe the Christians, where is their God? But nowe, beloved, they all remaine in their flowre & prime, & the rod of DAVID hath not hindred vs to enter the temple, nor the exer- cises of religion; we ſee our ſigues and our pro- phets; we enter into the house of the Lord, with libertie of conſcience, there to behold her beau- tie. *Pſal. 27.* and to adore the God of Iſraell in the ſpirit and truthe. Wee ſtrangers, may also An aſtro- bee preachers, & Lorde, of thy mercie, in the b^e to ſtran- middeſt of thy justice. It is true, thou haſt gers. much diminished the number of thy little flock collected in thiſ Kingdome; yet better hath it bene for them (that are exiled here for the name of thy Sonne, & for the testimony of thy eternall truthe) to haue fallē in thy hands, then in the hands of me, of whosē barbarous cruelty, both they & their fore-fathers haue had experience. and although they are buried, in their exile, yet thou haſt transported thē in theiſ heauenly

The Kings Medicine

father-land'. Thou which hast brought this
vaine ,out of the Romish Egypt, & planted it in
this land,as in another *Canaan*,make it fruiteful,
returne we beseech thee, and now visite it in thy
mercie, and wee will not goe backe from thee
but cal vpon thy name.I returne to thee ô Lon-
dō, preach thou also the Lords mercie, he hath
not vndon or dissolued thy cōposition, nor co-
verred thee with brambles,hee hath not vtterly
destroyed thee, as *Babilon*; The great *Nimue*,
Troy, *Ierusalem*, and the rest, of which wee may
truely say, *O iam perire ruina*,the verie ruines of
them are gone to ruine: thou standest yet , and
I hope , shalt flourish as much as thou euer
didst , if the former judgement moove thee to
repentance . I will conclude with a paradoxe.
Mercie we had desired the former yeere, and

A paradoxe, the truthe whereof the
event of the former yeere
hath mani-
fested.

yea by the sending of the plague. the Lord hath
heard our prayers. If this seeme strange to you
beloued,I will expound the paradoxe. In the
beginning of the yeere , when that Noble
Princesse Elizabeth of famous memory, fell
sick; during her disease, wee mourned, sighed
and lamented: We were heauie and much trou-
bled, many righteous soules prayed vnto the
Lord, and in their prayers desired two thinges
of the Lord: first, that if he should come to die,
that he wold not suffer them to fall into the
hands of men; Secondly, that he wold bee
mercy-

against the Plague

mercyfull to *Sion*, and not dispearce and scatter them, but gather & keepe together his church: and beholde the Lord hath heard our prayers , he hath not suffered vs to fal into the hands of men, he hath sent a pestilence, by which we are fallen into his handes : for what is the Plague but a fall into God his hands, according to the definition of **D A V I D**. Further he hath not dispersed, but rather called and gathered many of vs vnto himselfe : for what is death else, but a gathering vnto our fathers, & a departure vnto **GOD**? the Lord hath called many of his children frō Schoole, frō the Schoole of this world, where they had learned no good; he hath called them to that heauenly vniuersity. Many had desired to see the tryumphes of the cittie , but the Lord in his mercy hath made them to see a better tryumph in that permanent Cittie and heauenly Ierusalem. Many had desired to see the Coronation of their newe Prince, but the Lord in hys mercy hath made theē to see a better Coronation, the Coronation of the Prince of glorie, & of the true **SALOMON** Christ Iesus; yea he hath made many v royllpriest-hod. *Apo. i.* thus theē beloved of **LONDON**, I haue amplyfied vnto you the mercy of the Lord, which hath onely staied the Angels sword, or e'se , it would haue gone forward. There is no compariſon betwixt the mercy of God and the mercy of men: It is reported that **M A R C E L L V S**, after

The Kings Medicine

after that his souldiers had conquered SIRAS-
CVSA, notwithstanding the great slaughter of ma-
ny, was so compassionate ouer them, that hee
went vp to the highest Towre in the Castle, &
with teares lamented the ruine and ouerthrow
therof. What soever may be said of MARCEL-
LVS for his clemencie, ouer those he had slaine,
yet there is no comparison to be made betwixt
him, & the Emperour of heauen and earth: hee
hath had frō the high tower of heauē compas-
sion ouer the Cittie: It hath repented him, hee
hath beheld her ruines: If mercie had not bene
before him, and grace behinde him, (so great
is our sinne) the whole Cittie might haue been
destroyed. And thus much for the second Prea-
cher of the former yeere, and also of the second
part of this newyeres-gift.

*The third part, containing the Kings
Medicine it selfe, with the ingredients
thereof.*

AS an expert Physition, first sheweth the
disease it selfe, with the cause and danger
thereof; and then prescribeth to his patient,
Phisick, to cure him, and the order of his diet:
Even so having shewen beloued of Londō, the
disease it selfe, the Kings euill with the effect
thereof, gane mee leue nowe to prescribe the
Phisick,

against the Plague.

Phisicke against the Kings euill. And as the Physition hitting vpon the right humor and cause of the disease, can with happier successe applie his Phisicke: So wee knowing the cause, both of the spirituall and corporall infection, shall the better bee able to finde out the right medicine. It is the desire of al sickemen to know a good medicine, which hath bin knownen most to preuaile, best to remooue, and soonest to cure the person diseased. This he learneth, to know out of the booke of nature, the best physitions, the cause of the disease, and the experience of others: & if there bee a medicine which is much vsed and commended, euery one is desirous to haue it, and to knowe the ingredients thereof. As this is the desire of the diseased in regard of the body, so it ought also to bee the desire of every Christian in regard of his soule.

This hee shall learne toknow out of the booke of God, the cause of the disease, the spirituall Physitions, and the experience of others. If we desire one for to cure the plague of the soule & the effect thereof, which is commended and hath been vsed, and tryed by experience: behold, I set one before you, the Kings medicine, D A V I D s repentance, so called, because a King of Israell tooke it in, both in the Plague, and after the Plague. As for the bodyly kings medicine, & other humane confectiones of art, they

The Kings Medicine

they are of no force to cure the spiritual contagion. For the Triacle, and to vse the words of the Lord, *Isr. 8.22*, the Balme of *Gilead*, and their Physitions, cannot helpe or recouer our health; and therefore the Lord reprocheth the. *Ier. 46.11*. Goe vp vnto *Gilead*, and take balme, & *Virgine*, the daughter of Egypt, in vaine shalt thou vse manie medicines, for thou shalt haue no health.

Seeing that the confections of men, are of so little force, there is no better then this kings medicine, which is better worth then all the balme of *Gilead*. If ye are desirous to knowe, where the ingredients of this Phyfick doe grow; ye shall finde them growing in the garden of this Scripture nowe in hand. As the Lord (*s. ieth ORIGEN*) hath prepared Phyfick for the body, out of the hearbes which grow in the fields and gardens: euen so he hath ordayne^d Phyfick for the soule, whose ingredients he hath sowne in the garden of the Scripture, of this Phyfick Christ Iesus is *zx:zpx*, the supreme Phyfick.

That wee might then orderly proceede in this orderly repentance of king DAVID, who hath bene skilful in the arte of repentance, I will set forth a lively Anatomie of a repentant sinner, whose foote-steps we ought to follow steppe by steppe.

In this spirituall king, Medicine, I obserue
five

The ingre-
dients of the
Kings medi-
cine at. set
downe.

against the Plague.

five things: First the patients, or the persons which tooke it in, verse 28. and 16. The King and the Elders of Israell.

Secondly, the ingredients of this Physicke and the parts wherof it is compounded, which are three in number. The first ingredient, is the knowledge and feeling of the Kings disease. *vers. 10.* And his heart smote him. The second is, his desire of spirituall life and health, in the same verse: Take away the trespassle of thy seruant: The third is, the hearbe of patience. *vers. 14.* the king grudged not, but saide, Let vs fall into the hands of the Lord.

Thirdly, the patients behauour, and the manner how the king tooke it in, which is set downe in three things: First, the discouery and laying open of his sore vnto the Physition. *2. Sam. 24. 10.* I haue sinned exceedingly, and I haue done very foolishly. The second is, his bodily prostrating of himselfe, with the Elders vpon their faces: *1. Cor. 21. 16.* Thirdly, an humble cloathing of himselfe, with the Elders in Sack-cloth, in the same verse of the Chapter.

Fourthly, the time when hee tooke in this medicine, and the cause mouing him to vse this receipt: which was, when he saw that hee was infected with the Plague of the soules. *2. Sam. 24. 10.* Then, &c. and that he perceived the effect and danger thereof, the bodily pestilency. *c:*

The Kings Medicine
Ience, 2.Sam.24.17.

Fiftly, the operation of the Kings medicine, which is, the ceasing of the Plague. 2.Sam.24, 25. With the behaviour of the patient DAVID now being healed; his sacrificing vnto the Lord. 1.Ciron.21.28. This is the Anatomice of the Kings medicine: of which in order.

I.

*The patients or persons, which tooke
in the Kings Medicine.*

THose persons which vsed this Physick, are the King and the Elders; honorable persons, the chiefest of the kingdome: Patients which were diseased, infected with the spiritual contagion. Kings and Princes, mortall Gods, Potentates of the earth, and yee the elders of the people: Heere is a Looking-glasle for you; come down from your thrones, and the height of your glories; be not ashamed with a vertuons, Prince, to take in a royll medicine. Let not the maximes of that vnpure Atheist MACHIAVEL, that malaperte and pelting Towne-Clearke of Florence, infecteyour soules, who among the resle of his filthinesse, blusheth not to speve out this poysen, that Kings and Princes neede not make any accounte of god-Linelle, and that it is sufficient to make onely

against the Plague

an outward shew of it.

The practise of DAVID, and the Elders, doe shewe the contraries going before you, whose foote-steps follow steppe by steppe. As the Physitions prescribing a medicine, shewe the reasons, which ought to moue the patients to take it in: Euen so let mee, ô Princes and Elders of the people, with the prescription of this royall medicine; shew you also the causes, which ought to perswade you to the taking in of this Physicke.

The reasons are fve in number. First, the *Five reasons* consideration of your disease, & the multitude to moue of your sinnes: Princes, you are most of al troubled with the kings euill, and the greatest sinnes commonly raigne among the greatest. *great men to take in this Physicke*

Secondly, the prescription of the whole Colledge of the spirituall Physitions. God the Father commandeth it. *Ierem. 13.18.* Say vnto the king & to the Queene, humble your selues.

Thirdly, the example and practise of great men, with the succes thereof, DAVID MANNASSES, EZECHIAS, and the rest.

Fourthly, the danger in which you cast your selues, if it bee neglected. The justice of the highest God, fearing no power, preuented by no pollicie, staied by no brybes. He spareth not the Prince for his Scepter, the high Cedar Tree for his height, the stronge Oke for his strength; The greene Laurel for his greenesse.

The

The Kings medicine

The flying booke. *Zach.5.* is a large booke, which noteth, that none of what place or calling foever, can be exempted from Gods judgment. *Tophet* is prepared of olde, it is eueng prepared for the King; he hath made it deepe and large. *Ez.30.33.* The Lord hath a rasour. *Ez.7.20* (by which his judgements are meant) and by this he will shawe, not only the haire of the feete, but of the head, and the beard also. The Lord hath also raging floudes, that come vp, not to the loynes onely, and the middle, but euen to the chin and the necke. *Ez.8.8.* The Frogs could not be kept out of **P H A R A O** his bed-chamber, nor from the Couch where hee lay. *Exod.8.3.* The Lord is not like the litle fishermen, that spread their Nets for the smaller fish, because they cannot take the *grand Lenias than* of the Sea, and the Whale with an hooke; or pearce his jawes with an angle. *Job.40.21.* For he is able to take the Dragon and Crocodile of the riuers with an Hooke, and cause the fish to cleave to his scales. Fifthly, to be an example to your subiects, for *Regis ad exemplum totius compositioris orbis:* As the Brooke doth follow the nature of the fountaine, and the sea the ayre; even so the people is the shaddowe of the Prince. You ought then to be as one saith, *carbo & lampas*, a coale burning vnto your selues, and a lampe shining vnto others. As the oyntment ranne downe from the head of

AARON

against the Plague.

AARON, by the beard , to the verie boarders of the garment : so the sweet oyntment of good workes ought to come and descend from the King, the head of the people, by the counsell and elders of the people , to the meanest soule in the Land. True is the saying, that the repentaunce of a king , is as it were, the repentance of a whole kingdome: And thus much for the patients which ought to take it in.

I I

*The ingredients of the Kings medice
cine, and the parts whereof it is compouded.*

THe first ingredient and part of the Kings medicine, is the feeling of his disease and knowledge of his sinne, for his heart smote him. This was then an inwarde sence and feeling in the heart of DAVID. The Physitions in their practise of Physick, prescribe two maāer of remedies; some to be taken inwardly, as Pillcs and medicines: some to be applyed outwardly, as playsters, and such like: In this spirituall Kings medicine , there are ingredients which must be taken inwardly : whereof the first is, this inward knowledge of our sinne. Many excellent hearbes are the ingredients of the bodily Kings Midicine : of which the first is *Sage of vertue*. Surely this kno.wledge of our sin, is an hearbe which hath singular vertue, as shall appeare. Followe hecrein the King in the taking in of this medicine ; let there be in

Knowledge
of sin,

H

the

The Kings Medicine

thy soule, an inward knowledge, detestation
and sorrow for thy sinne. In this knowledge,
obserue two things: First the qualitie of it: Se-
condly, the necessitie of it. Knowledge must e-
uer goe before the face of repentance, and must
be accompanied with three things: First, of the
*The quality person offended; his name, majestie, greatness:
of this know-
ledge in three
things.*

Secondly, of the person offending; his base-
nesse, mortalitie, and corruption. Thirdly, of
the nature of thy disease; not of the distinctions
of sinne, and of her proper names, but of their
number and weight: How manie, how grie-
uous, how farre they extende to the annoyance
of the earth, prouocation of heauen, breach of
Christian charitie. In this maner vse the kings
medicine; convert thy sinne before reason,
examine it with iudgement and vnderstan-
ding: consider what an infinite majestie it of-
fendeth; what infinite plagues it bringeth; en-
ter into the closet of thy conscience; turne ou-
er the bookees of thy accounts, a^t thy recko-
nings, set downe the summes; and as D A V I D
nuimbered the people to know them: even so
number thy sinnes (as farre as possible is) that
thou mayest attaine to this knowledge. Set
downe, *Imprimis*, for abi sing of Gods crea-
tures; for spirituall Idolatrie; for blaspheming
and swearing *Item*, for prophaning of the Sab-
bath. *Item*, for disobedience to parents & magi-
strates. *Item*, for hate, enuie: *Item*, for adulterie
and

against the Plague

& vncleane lusts. *1 Cor.* for stealing & oppression. *Item*, for lying & flanckering. *Item*, for the 4 sins of Sodome. Alas, the totall summe is the breach of the whole law; the summe is greater then the number of the people, which I O A B brought to D A V I D.

Now that thou mayst not forget to take in this ingredient, there are three reasons to perswade thee. First, it is the counsel of the whole colledge of the spiritual Physitians; of God the father. *1 Cor. 3. 13.* know thine iniquitie, for thou hast rebelled against the Lord thy God. And *Ez. 16. 2.* Cause the people to remeber their sin. Of God the holy Ghost. *Re. 2.* Remember from whence thou art fallen, & repente. It is the counsel of MO S E S, that they should remember their sin. Secondly, the practise of others, & the successe thereof. DAVID tooke it in, in this manner: *I know mine iniquities, & my sinne is ever before me,* IONAS forgot it not: *I know that for my sake this great tempest is upon you.* The Prodigall sonne was mindful of it; for he came to himself, & said *I wil go to my father, & say I haue sinned.* Thirdly, the necessitie of it; for this knowledge is profitable for the curing & healing of thy sores; It is a good signe when the patient doeth feele his sore and his griefe: it is the first degree and stepp unto corporall health; yea, the prouerbe goeth; that to know the cause of his disease, is to haue his wounde halfe cured: Euen so, it

The reasons
for which
wee ought
not to for-
get this in-
gredient.

Deut. 9.

Psal. 51. 5

Jonas 1. 12

Luc. 25. 17.

The Kings medicine

is a good signe, to knowe the disease of our soules: it is the first steppē to attaine vnto spiriuall health. The first degree of felicitie, is not to offend: The second is, having offended, to know the offence. And although thy offence be great, yet God sayth, NAPOLEON, is more mercifull then man can be sinfull, if man will be sorrowful. The verie heathen-man him selfe, calleth them fooles that know not their faults, and reputeth their danger great. SENECA, reporting of HARPASTES a foole, who knew not that shewas blinde, and therefore intreated her guide to goe foorth of doores, because the house was darke; compareth such as know not their faultes vnto this HARPASTES, and calleth them fooles.

Further, this knowledge, maketh vs to goo vnto the Physition, and to seeke a remedie, for the curing of our disease; as the Israelites beeing stung by the fierie Serpents, fled to the Brasen Serpent. Wee are all infected with the Plague of sinne, and yet there is a great difference in the patients. Some see it not at all: Some see it too much: Some feele it and feare it; Some, neither feele nor feare it. Of these fourre sorte s, the third sorte is onely carefull to seeke a remedie. Happie is the sinner, whose heart doeth beginne to smite with DAVID. They that are smitten with the corporall Plague, seeke paine at the heart; which often

against the Plague.

is a signe of death : But, if beeing smitten with the spirituall Plague, our hearts doe beginne once to feele it, and to smite vs, it is a signe of life. The heart is the foentaine of life; the first thing that liueth, and the last thing that dyeth: As it is first in corporall life, so let it be first in the spirituall life. The heart is like an instrument, if it be in tune and well strung, it makes a sweet melodye. As in the repentance of N.
eⁿe^{ch}, when the King beganne to arise from his thronē, the rest followed. So in the repen-
tance of D A V I D, after that his heart (which
fits in the bodie as a King in his thronē, and
hath all the inferiour partes at commaynd) be-
ganne to arise, the rest of his members follow-
ed him; his mouth confessed, his handes put
off the roiall garment, and sacrificid vnto the
Lorde. The heart is like vnto a clocke, if the
ballance thereof stirre, all the other instru-
ments and weightis followe in a good course:
But if that stande still, euerie one of the rest
goe out of order: Euen so, if our hearts meoue
and smite vs, if they stirre and steppe for-
ward, al the rest wil follow: but if the hart stay,
the whole body is apter to receive any corrup-
tion. The shipp is a great vessele, but if the rudder
be well guided, the whole body thereof is
directed without hazard. So, if the heart go a-
right, it goeth not alone. This is then a profit-
able knowledge, it is a keye that openeth the

The Kings Medicine

doore to the closet, where all our bookeſ of ac-
counts doe lie: which is in the heart. It is a loo-
king glaſſe, or the eye of the ſoule, whereby ſhe
ſeeth her ſelf, & looketh into her whole eſtate.
The excel-
lencie of this It is a ſpirituall hammer, to breake the ſtonie
knowledge. hardnes of our harts. This knowledge ſurpaſ-
feth all humane knowledge. What is it by **A-**
rithmeticall account, to know the deuision of
the leaſt fractions, and not to know that the
muſtitude of our ſins, doe make a deuision be-
twixt God and vs. What is it by **Geometricall**
practiſe? to meaſure the longitude of the moſt
ſpacious proſpeſts, and not to meaſure the
height of our ſinnes, which aſcende as high as
heauen? What is it to haue the knowledge of
Muſicke, and not to know that for want of
good gouernement, wee lead a life all out of
tune? What is it wiſh the Astronomer, to
know the motion of the heauens, and to be ig-
norant that our hearts lie buried in the earth?
With the Naturaliſt, to know the cauſe & the
effeſts of euery thing; and not to know the ef-
feſt and cauſe of our diſeaſe? With the Histori-
an, to know what others haue done, & to ne-
glect the true know'ledge of our ſelues? With
the Lawyer, to preſcribe many Lawes, and not
to know the Law of God, which teacheth vs
the knowledge of our ſins. Let vs therfore haue
this knowledge, this deteſtaſion & ſorrow for
our ſins: this heauenly dew of deuotion never
fal-

against the Plague.

faileth, but the sun of righteouſnes drawes it vp,
and vpon whose face ſocuer it drops, it makes
the ſame moſt amiable in the ſight of God.
And thus muſt for the firſt parte and ingre-
dient of the Kings medicine.

The ſecond parte and ingredient, is his de-
ſire of health and ſpirituall life: Take away the
trespaſſe of thy ſeruant. Which wordes deliuier
two things: Firſt the deſire it ſelf: Secondly, the
Phiſition of whic m he doth deſire it (the Lord)
his deſire is, remiſſion of ſinne, a healing of the
Plague of the ſoule; & that the Lord as a mer-
ciful & ſkilful Surgeon, would take away thoſe
peſtilential Carbuncles & deuils-tokēs which
wererife in his ſoule. Among other ingredients
of the bedily kings medicine: the ſecond
hearb, is *tearb-geace*, very excellent againſt the
bodily infectiō. Inſtead of this, there is another
thing which we may call *Gods grace*, or *Chrifls*
grace, which is excellent to cure the infection
of the ſoule. This neceſſarie Hearbe we ſee
is heere in the ſpirituall Kings medicine; for
DAVID ſuſheth for the grace of God, to cure
his euill. Hee had loſt the health of the ſoule,
yea, it was like dead. For ſinne is, firſt the
death of our ſelues; Secondly, the death of
Chrift. Thirdly, on the other ſide, it is the life
of death: And fourthly, the life of the Deuill.
And therfore, **DAVID** prayeth his Phy-
ſition, to reſtore vnto him both health and life.

The ſeconde
ingredient,
deſire of
health.

The Kings Medicine

Further, as the king had this desire, so he had also a stedfast hope, faith and confidence in the mercie of the Lord; he did not presume or dispaire, but beleuued that his health should be restored, & that his Physition was able to doe it. This his faith he expresteth in this his petition, by two things: First, by the name which he giueth to his Physition, calling him (Lord) Secondly, by the name which he giueth to himself being the patient, calling himselfe (his seruant) of thy seruant. Imitate the king, in the taking in of this medicine of repentaunce. Hauing obtained the knowledge of thy disease; haue a desire of spirituall life and health: And secondly, let thy desire be mingled with DAVIDS hope & stedfast confidence in the mercies of God. First, desire this health, and the curing of this sore aboue all other things: desire next this life, as much as the spirituall life: for alas, this life, as AUGUSTINE speaketh, is a continuall weaknes, which followeth vs to our death. The heathen man, Socrates could say, he liueth not; who mindeth nothing but this life: for is this a life, where the houe is but claye? the breath a vapour or stroke, the body a body of death, our garment corruption? As the woinbe of the earth doth beede vs, so the wombe of the earth must againe receiue vs. There is a threefoldelife: the life of the body, the life of the scule, and the life of glorie. If wee will

Davids faith
and hope of
mercie.

against the Plague.

will obtaine the last, wee must seeke to get the second, for as concerning the life of the body, thinke not saith Augustine, that in this life thou hast properly health: immortalitie shall bee our true and perfect health. If wee escape the Plague of the body, and retayne the corporall life, and that our soules in the meane time want this life and health of the spirite, alas wee may esteeme our selues but Dead. The Grecian Ladyes, count theyr age and the beginning of their life, from the time of theyr Marryage, not from the day of theyr Birth: and if they bee demaunded how elde they bee, they beginne to recken from theyr Marriage, for then only, say they we beginne to live: Euen so, we may esteeme the beginning of our life (not from the day of our birth and corporall life) for it is but a shadewe which passeth and perisheth, but from the day, that wee (as spirituall Virgins) haue been Married with Christ Iesus, and by the vertue thereof haue begun to live this spiritual life. Sin is an vnsupportable burde: who would not therefore with DAVID pray; Lord take it away? Blessed are they whose sins are bound vp in a bundle, and drawne into a narrow reone. Secondly, let thy desire be mingled with faith, and a stedfast persuasione, that thy sore shall be healed. Let the persuasione of the gratioufnes & kindnes of the Lord enter into your hart: for a

man

The Kings Medicine

man without this hope is without his best aduocate, the God of D A V I D is yet the Lord, and thou which art infected with the infection of D A V I D , art his seruaunt . This medicine will heale thy maladie: throwe not your blood in the ayre with I V L I A N : spill it not vpon the ground with S A V L : sacrifice it not vpon a Ladder with I V D A S : the Lord doth open heauen , and you shut it not , hee nailed the writings vpon the Crosse , and you renewe them not.

Hee that hath not this hope hee denyeth three thinges faith A V G V S T I N E , the truth, the mercy, and the power of the Lorde. The knowledge of sinne is needfull, but not sufficient, for wee neede a double eye, one eye in our felies and in our sinne, the other on Christ and his merits. D A V I D hath had this double eye, and being conducted by mercie and faith, hee leaped out from the hot-houſe of desperation. As wee neede a double eye, so wee neede a double vertue; feare and loue: loue to looke vpon Gods mercie,feare to looke vpon his iuſtice, the first, to ſlay vs fiȝ despeſeration, the ſecond from preſumptiō. Theſe two ſupport our faith as the two Lions ſupported S A L O M O N S Throne. As wee neede the two vertues, ſo let vs take heed of from theſe two extremitiēs , our hope is placed betw x t theſe two. As in a balance, if there be any o.ſ in the ſcales,wee take out

against the Plague.

but that which is the heauier, and put in that
which is the lighter, till there be egalitie: Euen
so wee must way our selues, that wee bee not
too heauie for our sinnes, despayring, nor too
light for Christes mercy presuming: these two
are Serpents which infect the soules of many,
treade vpon the heades of both. The Surgeon
doth promise helpe to thy sore, and shalst thou
the patient thrust thy nailes into it, and answere
him nay, but it shall not bee healed? Let vs
therefore as Christian Souldiers keepe this
helmet and this buckler, and then although
wee should dye, yet shall wee liue. It is storied
of E P A M I N O N D A S who being stricken
through with a Speare, and his blood fayling him,
asked if his Target were safe, and whether the enemy were put to the flight?
and vnderstanding all to bee answerable to
his hearers desire, sayd, my fellowes in armes,
it is not an ende of my life that is now come,
but a better beginning. Euen so although we
bee stricken with the Plague, and that our
life nowe fayleth vs, this is no great losse,
if the Target of our fayth bee safe, for not
an ende of our life is come, but a better
beginning, namelye of the life of glorye.
O yee faintyng and declining conciences!
set the Pillers of hope and fayth vnder you,
fayle not vpon the dangerous rocke of despera-
tion, let the breath & winde offaith and hope
Stop

The Kings Medicine

Stop that wretched course, cut the throat of desperat on, which hath cut the throate of many. IUDAS (saith ITROM E) offended more in dispayring, then in betraying. If now you are desirous to know the causes, for which we ought to mingle in this kings medicine, this confidence & Christis grace: they are three in number. The first is, the counsell of the spiritual Phyfitions: Christ Iesus prescribeth it, *Repent and beleuee.* Secondly, the practise of others, and their successe: DAVID, EZECHIAS the Prodigal sonne, & the Publican tooke it in this manner. Thirdly, the necessarie of it, to auoyde the increasing of the spirituall contagion, and the death of the soule. As it is not sufficient to the sick man, to know that he s sick, except there be a desire in him of healti : even so it is not enough, to know that we are infected with the contagion of the soule, vniuersall there be in vs the desire of D^r W^m, take away the reസe of thy seruant. This desire is health it selfe; thus is it not in the diseases of the body: thy desire cannot procure thee thy health. If hen we haue taken in the kings medicine of the former yere, becau^e we were desirous of life: Let vs got from hence-forth, forget this ingred ent of this spirituall kings me i^c i^ce, for the life and he. lth of the spirite. And o much for the desire i^c f^c selfe.

There followeth the Phyfition, of whom he desireth this health. (Lord) Thus is the Kings Phy-

The Kings
Phyfition.

against the Plague.

Physition, who healeth all our infirmities, as
the king himselfe doeth speake of him. *ps. 103.3.* In this Physition, all needful qualities
are found, and there is nothing wanting in him
whch serueth for our healing. First, if yee are ^{his qualities} 1
desirous to haue a wise and a skilfull Physition,
such one is this Lord, the authour of al wis-
dome, who knoweth whereof we are made. *ps. 103.14.* and the greatness of our disease, and al-
so the way to cure it. Some Physitions are vn-
skilfull in their profession, such as **PLINIE** spea-
keth of: *Experimenta per mortes agunt*; they kill
men to get experience. Secondly, if ye desire to
haue a faithfull and trusty one, such is also this
Lord, in whose hands you may trust al that you
haue: this faithfulness is often wanting in the
earthly Physitions: some will lye to their pati-
ents, make them carelesse, extenuate the heau-
nesse of their disease; of whom may be faide,
that of the Psalme 146. Put not your trust in
the sonnes of man. Thirdly, if you desire one
who is powrefull and able to cure thee, such a
one is this Physition, his name doth proue his *Ez. 43.* 2
power: and although our sinnes were as crim-
fon, hee is able to make them white as Snowe.
Ez. 1.18. This power is wanting in the bodily
Physition: for it is onely this Physition, who
must blesse the meanes. Fourthly, if you lacke
one who is willing, such a one is also the Lord:
his goodnessse and his promise do preue his *willing-* 3
4

The Kings Medicine

willingnes, as a father hath compassion in his
children, so hath the Lorde compassion on vs.
Pf. 103. Willingnes, is often wanting in the bo-
dily Phisition in the time of the Plague. Fiftly,
if you desire one that will cost you nothing, go
to this Phisition, he will aske thee nothing, but
repentance. *Ierem. 3. 22.* Returne and I will
heale your rebellions. Sixtly, if you desire one
which is neere, and whom you may haue at
all times; such a one is the Lord, who as **Da-**
v i d speaketh, is neere vnto them that are of a
contrite heart. *Pfa. 34. 18.* The consideration
of these sixe qualities, ought to mooue vs to
use no other Phisition, then this Lorde: As
long as wee are in this infectious worlde, wee
shall neede him; for we cannot our selues take
away our trespasses: As **RACHELS** cattell
could not drinke of the waters of the Brooke,
Gen. 27. before **IACOB** had rolled away the
stone that couered it: euē so we cannot drinke
in this Kings med'cine, and of the waters of
repentance, vnlesse this Phisition, who is the
God of IA COB, doeth himselfe remooue the
stonie hardnesse of our hearts. There hath bene
a disease in this Land, called the **Queenes euill**,
the whiche shée was able to cure: But as for the
Kings euill, nobody can cure it, but the King
of heauen, who is this Phisition. Let vs make
therefore much of this Phisition. It is reported
that **SOCRATES** never needed a phisition in his
life

against the Plague.

Life time; but as for vs, we shall neede this Phy-
sition continually, and therefore as we honour
the bodily Phisition, so let vs giue to this Phy-
sition the honour which is due to him. If the
weake consciences object their vnworthines,
& therefore dare not presume to goe vnto this
Phyfition: Let them not feare, this Lord is also
the Lord Iesus, who biddeth vs to come to him
Mat. 11. Come vnto me, all ye that are wearie
and laden, and I will ease you: His blood will
purge our consciences from dead workes. *Heb.*
9.14. Hee is a Phyfition for euery diseased
soule; the plaster and very purgation it self. For
Christs sake, the sonne of this Lord, we shall be
heard. The story of **THEMISTOCLES** is not vn-
fitly applyed, who hauing offended **PHILIP**
king of *Macedon*, takes vp his yong sonne **A-**
LEXANDER in his armes, and so comes to aske
mercie; if not for his owne sake, yet for his
sonnes sake whom hee did present vnto him:
Euen so, wee that haue offended the King of
heauen, we crave pardon for our sinnes; not
in the confidence of our owne worthinesse,
but for the name of Christ Iesus the Kings
sonne: Hee is that adoriferous Hysope in
the fifty one Psaume. Purge me & Lorde with
Hysope. **AVGVSTINE** sayeth, that Hysope
hath force to purge the inwarde partes:
Euen so, this spiritual Hysope, the hart & the
soule of man; his blood, as **SAVARANIA** speaketh
is

The Kings Medicine

is as a pretious balsame in our woundes: Vnto whom sweet BE R N A R D consenteth: I doe acknowledge the greatnes of my danger, but the son of God is slaine, that he might cure and heale my woundes, by the pretious balsame of his blood.

A Phyfition faide to CONSTANTINE the Emperour, that there was no meanes to cure his leprosie; but by bathing of himselfe in the blood of a childe: to whom he answered, I would rather alwaies be sicke, then to get my health by such a remedie. As for vs, beloued, we neede not vse such an answere; a childe is borne vnto vs, E/9. In whose blood we may wash the leprosie and plague of our sinne. For by his stripes (saith the Prophet) we are healed, E/515. In which fewe words is described, the sick-mans cure in foure things: The Phyfition curing the sicke patient; the Phyfiche curing the operation of the Phyfiche. Before I ende this poynt, let me set before your eyes a companie of bewitched Idolaters, who erre both in the med.cine, and the Phyfition. The Iusticiaries runne to their workes; The Votaries to their vowes: the superstitious, to the Pope, and to Sainct SEBASTION, vsing not the Prayer of DAVID, Lorde take awaie the trespassle of thy seruant, but, Sancte SYDARI, ora pro nobis, & sudarium Christi liberet nos a peste & morte tristi. O holic NAPKIN,

Many not
contented
with king
Davids
Phyfion.

pray

against the Plague.

pray for vs, and deliuver vs from the Pestilence, and euil death. But let the Pope promise health by his pardons, Buls and indulgences, they are but euuen a potion of ranke poysou, prepared by the Diuell his Apothecary.

This is a counterfaite physicke which cannot purge : This Physition hath deceiued his Patients , and hath wrought no more cure on the soules of men, then E L I S H A his stafte did recover the S V N A M I T E S childe when G E H E z r laide it vpon the face thereof. 2. Reg-4-3- The Popes patients are sicke still, for all the Popes drugges, and still will be, as the S V N A M I T E S childe was deade till E L I S H A came.

I see another sort, who wander vp and downe, and runne farre and wide to seeke Physitions, the one to Spaine, the other to Italy, the third to Jerusalem. Alas, why goe yee not to D A V I D s Physition who is neere, and whome yee may haue at all times? As the trauailer that hath beene round about the world, is not therefore the neerer heauen; euuen so, when yee shall haue compassed all the world, yee shall not bee the neerer to Christ the true Physition. As the Doue then found no rest,till she returned to the Arke, euuen so you shal finde no rest for your distressed consciences till you returne to Christ Iesus. As for vs,with the lame and the halte in the Gollell, we will cry to Christ alone, O I E S U S the sonne of D A V I D haue mercie vpon vs. And Luk.17.13.

The Kings Medicine
thus much for king D A V I D s Physition.

3
The third in-
gredient,
which is the
hearte of
patience.

Three reasons
to vrge the
vse of it.

Now followeth the third ingredient of the kings medicine, the *hearke of patience*. 2. Sam. 24.14-Let vs fall into the hands of the Lord, DAVID hearing the will of the Lord by the Prophet GAD, that the Lord would send a Pestilence in Israell, hee murmureth and grudgeth not, but received patiently the hand of God. First, hee doth not alleadge or produce any thing, in regard of his sinne, to excuse and extenuate the same; Secondly, in regarde of the punishment propounded, to aggrauate it : but possessing his soule in patience, hee breaketh forth into these words; Let vs fall into the hāds of God. Imitate and followe the king in the taking in of the kings medicine, if the Lord visit thee with the rod of *Dauid*, or with any other calamity. The third hearb of the kings medicine for the bodie, are *Bramble leaves*. In steade of these, take the hearbe of patience, so called in euery mans mouth: for as the common proverbe is, Patience is a good hearb, but it groweth not in euery mans garden. As for the bramble, leaue him out, for hee exaltered himselfe aboue the other trees. Ind. 9.15. Three things ought to moue vs to vse this excellent hearbe. First, it is prescribed by the colledge of the spirituall Physitians. Christ himselfe commaundeth the vse thereof. Luk. 21.19. Possesse your soules with patience. DAVID the King Psalme 37.7.

Waite

against the Plague.

Waite patiently vpon the Lord. Secondly, the practise of others, the renowned Patriarks, the blessed Prophets, the religious Kings, the holy Apostles, the godly troupe of Martyres haue vsed it. Thirdly, the excellent effectes, qualities, properties, and operations of this hearbe: The first is, to preuent and to preserue vs from the poysone and contagion of immoderate feare of death, sicknesse, or of any other calamitie. The second is, when thou art visited to expell the venome and poysone of impatience from thy mouth, and thy heart. The sick man, although hee throweth off his cloathes, and tossest hymselfe from side to side in the bedde for mitigation of paines, is not thereby holpen, the sicknesse still remaineth, this is the onely hearbe to ease him. If the carbuncle and filthy botch of impatience breaketh forth, here is a playster to cure the wound. It will drawe foorth the venome, and make vs to humble our selues vnder the mightie hande of GOD. *1. Pet. 5. 6.* Patience, is *alumna dei*, the daughter of GOD, saith TERTULLIAN: for want of which, many are like birds in lime or snares, which the more they striue to escape, the more they are limed & snared. As the hearbs then of the bodily kings medicine, are vsed both before infection & after infection: euē so the hearb of patience is good both for the yniuisited to preuent, and for the visited

The effectes
of it.

The Kings Medicine.

3 to expell. Thirdly, this hearbe will ease
and mollifie thy paine: plaisters are vsed to
sweeten, mollifie, and mitigate the paine, euen
so the plaister of patience will make vs to ouer-
come all our troubles. The heathens haue ac-
knowledged this; for one saith, He that endu-
reth patiently, ouercommeth his paine. This
then will make vs to say with D A V I D, Lord
because thou diddest it, I am dumbe. It filleth
the heart with comfort & spirituall ioy. Fourthly,
it doth strengthen vs. *Prou.16.32.* Fifthy, it
will heale, and make vs perfect in Christ Ie-
sus. *Iam.1.4.* It mooueth the Lord to pittie and
mercie. *Iam.5.11.* Sixty, it is good cheape, it
will not cost golde or siluer, onely pray for it,
and the Kings Physition will giue it you. Sea-
uenthy, it is *an uniuersall remedie*, for all man-
ner of men, for all diseases, and at all times, not
onely for the time of Plague, but for the time of
famine, warre and pouertie. PLINIE saith,
that the earth *Para* cureth al manner of wouuds;
this property may better be attributed to Chri-
stian patience. If the patient reply, that the
hearbe of patience is not like vnto the hearbes
of the bodily kings medicine, for they are to
be founde in euery mans Garden, and so is not
this; I can giue him no other answere but this,
Let him pray for it, and hee shall obtaine it. As
for impatience, seeing that it is borne of the Di-
uell, as TERTULLIAN speaketh, to him let

against the Plague.

vs leaue this plant which the hand of the Lord
neuer planted, and to his male-contented Imps,
who neuer learned how the linkes of that hea- Rom. 5
uenly chaine are fastened one to another, that
tribulation bringeth patience, patience experi-
ence, experience hope. They breake the chaine
at the first linke. Let vs Christians hang vpon
the chaine, andclime to heauen by it, through
the merits of Christes death and passion, wher-
of the last linke consisteth. Let vs not ill entreat
the Lords Embassadours. DAVID tooke it not
well when the AMONITES ill entreated his
Embassadours: afflictions are Gods Embassad-
ors; to repine or grudge against them, is to
entreat them ill. I end with the wordes of
AVGVSTINE; Let vs not regarde so much
what part wee haue in the whippe, but what
place in the Testament. And thus much for the
three parts and ingredients of the Kings Me-
dicine.



*The third part, containing the
Patients behauour, and the
manner how Dauid tooke in
this medicine.*



ING DAVIDS behauour is set downe in three things, whereof the first is, that hee discouered and laide open his sore vnto his Physition, with an humble confession. 2.Sam.24.10.*I haue sinned exceedingly,* and I haue done verie foolishly. In which discouery, I discouer three things; First, the patient or the person discouering, (DAVID the King) noted in this word (*I*). Secondly, his sore or disease, noted in two words (*sinned and foolishly*). Thirdly, the Physition to whome he doth discouerit (*vnto the Lord*.)

The patient
discouering.

As for the patient, it is DAVID, who confesseth that hee was infected, hee maketh an immediate confession, and casteth forth the im-

postu-

against the Plague.

postumated matter of a dissembling conscience, which beeing concealed , had beene present death. And although a king, yet he forgetteth his glorie, setteth affection aside, writeth, as it were, his fault in his browe, and pointeth with his finger at his transgression. Imitate the Kings behauour in thy spirituall disease , ô sinfull son of A D A M . Couer it not with some defence as A D A M his nakednesse, strangle it not within thy bones in a sullen and melancholike passion. Two things hinder sometimes the diseased to discouer their disease, feare and shame. Let not these be impediments. *Be not ashamed to confess thy sinnes .Eccl.4.26.* Follow not the infected with the corporall plague, who sometimes plucketh down the bill or defaceth the red crosse of his doore, either for shame or temporall profit. Secondly, feare not; it is a signe and argument of life:and as the first argument of life which the widdowes sonne of Naim gaue was this, *he began to speake;* so in this spirituall resuscitation from the death of the soule, the first token of our recovery is, that we begin to speake with D A V I D , I haue sinned exceedingly. If thou replyest, this is also the voice of C A I N , of the M o a b i t e , A egyptian and Elamite: the answere is, Confession is *oris et cordis* of the mouth and of the heart : the first was onely in the *Edomite*, let both bee in the Christian.

The Kings Medicine.

Six reasons
vrging con-
fession.

Psal.32-5.

Let me according to the manner of the bodily Physition shewe vnto you the reasons which ought to perswade you to this discouery of your sores, the which are sixe in number. First, the nature of your disease, that is of sinne, doth require it: as long as it is hidden, it biteth as a Scorpion which we hide in our bosome. Woũds the closer they are kept, the greater torture they bring, saith GREGORIE. Sianes not confessed bring, saith AVGUSTINE condemnation vpon vs. Secondly, the counsaile of the spiritual Physitions commande it, *Eccle.4-24.* and of the rest, whose prescriptions reade in the booke of God. Thirdly, the practise of the faithfull and their successe: this is the voice of IOB, EZRA, DANIEL, and the rest. Fourthly, the curing of your disease doth aske it, for this is a meanes to haue it healed. *Pro.28.13.* He that hideth his sianes shall not prosper, but hee that confesseth them shall haue mercie. O how auailable, saith AMBROSE, are three syllables? *peccavi* is but three syllables, but the flame of an hearty sacrifice ascendeth therein into heauen, and fetcheth downe three thousand blessings. Fiftly, the end and purpose of the Lord, the supreame Physition, for which hee doth send thee corporall afflictions; which is, that thou shouldest confess. As the malefactour is put vpon the torture that hee should discouer the trueth: even so the Lord in the sending of corporall afflictions.

against the Plague.

afflictions, doth, as it were, put vs vpon the torture, that we seeing our members either in regard of our owne persons, or of our children and friends, as it were stretched out by the greatnessse of the paines, might be enforced to crie *peccauis*: lord I haue done foolishly. Frustrate not therefore the purpose of the Physitian. Sixtly, the readinesse and willingnesse of God king *Davids* Physitian to heale our soules if we discouer them, ought to perswade vs. *I. Job. 1-9.* If we acknowledge our sinnes, he is faithfull to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. Beeing thus instructed and guided by these six reasons, follow the prescription of the bodily physitions for the healing of thy spirituall sore: as they counsaile in the time of the infection, to empty in the morning the body of all superfluities and excrements, and to take heede the body be not costiuie at any time: euен so empty thy selfe dayly, by a confession of thy sinnes, of thy superfluities and filthy excrements, take heede thy soule bee not costiuie at any time by keeping in of thy sins.

There are 3. sorts of bad patients which are infected with the plague of the soule, whose behaviour follow not. The first translate their sinnes on others, beeing infected with the infection of their great grandfather *Adam Gen. 2-12.* It was indeede a woman of his owne choosing, eu'en the concupiscence of his heart.

O

I.

The Kings Medicine

Some translate it on others.

2.
Some hide & denie it.

3.
Some excuse and extenuate

O how many are strangers vnto themselues, couering their filthinesse with the figge leaues of their owne deuises, shewing thereby from what house they come. This translation of faultes was a lesson learned in Paradyse when the first rudiments and catechisme of rebellion was deliuered. The seconde sort hide and denie them, beeing infected with the contagion of *Cain Gen.4.9.* buinding them with cursing, and will neuer yeelde the victorie thereunto, till as the sunne from out the cloudes, so trueth hath made her a way by maine force from out their disimulations. Follow them not, knocke at the breast of your consciences, breake vp those yron and heauy gates which barre vp your sinnes. The 3.sort, excuse and extenuate them, infected with the infection of *Saul. I. Sam. 13. and I. Sam. 15.* some colouring it with pretence, some with good intention, I meant it well, some with the happie euent, it succeeded well. These 3.sortes are like to some which are infected with the plague of the body; some, as it is knowne by experience, haue denyed their disease, others to keepe it secret haue coloured it with some other disease, yea some haue pluckt downe the billes from their doores and defaced the red crosse, that their houses might not be knowne for infected: euен so, doe many which are infected with the plague of the soule. Happie is therefore that conscience, to conclude

against the Plague.

conclude with the saying of BERNARD,
Wherein trueth and mercy meete together; The
trueth of him that confesseth, and the mercie
of him that pardoneth. And thus much for the
person discouering.

In the second place, having discouered that
hee was infected, now hee disciphereth his The nature of
disease, and describeth the nature of it, gi- his disease,
uing vnto it two names, First, the name of *sinne*,
2. of *foolishnesse*. I haue sinned and done foo-
lishlie. As for the first, as the physitians, in one
word, doe often render a whole definition of a
disease; So the Holy Ghost *1. John. 3. 4.* in one
word expresseth the nature of sinne, *ἀμαρτία ἡ μη-*
εργία Sinne is the breach of the law.

And so DAVID, as a good physitian, giueth
vnto his disease, her proper and indiuiduall
name, cloaking it not with the name of
vertue. Imitate the King, and giue vnto the
childe, as the prouerbe is, the right name.
Further hee expresseth the right nature of the
plague of the soule, calling it *foolishnesse*.
The nature of some diseases is such, that as the The vnaus-
physitians affirme, and experience teacheth, ked plague.
they make the diseased madde and phren-
ticke: this is the nature of the spirituall con-
tagion, it is a spirituall phrensie and mad-
nesse; and the sinners infected therewith, what
are they but fools, phrenticks & mad men? That
this is the nature of sin, the plague of the soule,
is

The Kings Medicine

1.
Three arguments prooving the nature of sin.

2.

3.

is prooved by 3. arguments, First, this is the conclusion and determination of the whole collledge of the spirituall physitians, of the blessed trinity, who attributeth this name to the couetous *Luc. 12*, to the Atheist *Psf. 14.1* to the carelessle wile man *Ierem 8-8-9-El.56-10* to the stifnecked *Deut. 32.Psf.38.5* to the ignorant *Tit. 3*. Wisedome, who is able to iudge of fools, giueth this name *Pro.1*. O ye foolish, how long will ye loue foolishnesse? Secondly, it is prooued by the name of the medicine which is appointed to heale this plague, the medicine of repentance: both the greeke and the hebrew name doe prooue it. First the greek name, which is *μιταστης*, which implieth as much, as to become wise or better aduisled after the fact, *μιταστης* then, or repentance, is a forsaking of our former follies which before we had frequented. Secondly the hebrew name *The schouba*, which signifieth a returning, because sinners as fooles and mad men, haue runne out of the way, but by repentance they returne back from the deuil, the world, themselues, to God, the church, themselues. Thirdly by their *actions*. What are the actions of the drunkard, of the angry man, of the swaggering swearer, yea of the vaine daunser, as *Cicero* a heathen doth witnesse, but the actions of fooles and mad men? Of him that casteth himselfe with a set purpose into the fire or water what doe we iudge, but that he is either

against the Plague.

ther a foole or a mad man ? What doth the ob-
stinate sinner else, but cast himselfe into the
fire? This is then the nature of sinne, the plague
of the soule, by the iudgement of the best phy-
sicians who could not erre.

Touching the nature of this disease, there is another judgement and determination , the meat of bad iudgement of bad physitians, of the deuill, the physicians flesh, and the worldling. The deuill is craftie in minsing sinne, the flesh and the worldling dis-
guise them vnder the habite of vertues, clo-
king them with that honorable name. Pride is,
by the iudgement of this colledge, cleanlinesse
and handlomenesse. The painting of faces, friz-
ling of haire, comely ornaments. Malice, enuie,
and reuenge, manhood. Gluttonie and rioting,
good fellowshippe. Fornication, a tricke of
youth. Briberie, the taking of their fees and
their dutie. Simonie, gratitude and thankful-
nesse. Drunkennesse, merriness. Couetousnesse,
parsimonie and good husbandrie. Prodigalitie,
liberalitie. Oppression, iustice. The dinghtrift a
great housekeeper. The worldling, a wise man
and a good politician. The good preacher, a
railer, the dumbdogge a good fellow. The
swaggering swearer, a fine gentleman. The
zealous man a precisian. Thus we see that sins,
hauing gotten a liuerie of their master the diuell
and stolen the cloake of vertue, doe iet it, and
braue it vp and downe, like fiddlers and players,
vnder

The Kings Medicine

under noble mens coates : which , when their
coates are taken away , are but rogues by sta-
tute : and so sinnes when theyr coloured
cloakes ate taken away , are most foule and
ougly diuelles by the worde of God . The
three aforesaide physitians , are like vnto some
of those which are appointed in the time of
the plague to iudge whither it bee the sick-
nesse or no , after the departure of the infec-
ted ; some beeing corrupted by brybes and
monie , doe often iudge , that it is not the
plague , and that there appeare no signes ,
cloaking it with some other disease : euen so
the worldlings corrupted and blinded by the
Deuill and the flesh , doe iudge of the plague
of the soule . But as there is a punishment or-
dained by the magistrate for those corrupted
judges , euen so there is a punishment appoint-
ed by the magistrate of heauen , for them
that seeke patronage and defence for their sins ,
that they might as LACTANTIVS sayth ,
seeme to sinne honestly . O yee foolish sonnes
of men , your eyes are blinded with partiality ,
yet the eye lids of the Lorde shall trie you ,
his righteous and flaming countenance shall
foundlie examine your actions , vncouer the fa-
ces of your iniquities , and call them by their
proper names . A L C AEV S tooke a mole in the
body , for a grace , yet was it a blemish : euen so
although

against the Plague,

although ye esteeme your sinnes ornamentes
of gentilitie, yet are they but blemishes both
of the bodie and soule. Thinke not that these
fig leaues shall keepe gods iudgements from
you. But as for you o yee righteous soules, des-
pise the judgement of the scorning *Michols* of
this age, and with D A V I D and M A R Y bee
more zealous: for you haue chosen the better
part, which shall not bee taken away from
you, And thus much for the nature of his
sore.

There followeth the Surgeon or physition
to whome he discouered his sore (*vnto the lord*) The physition
not vnto his friend, or to the priest, but vnto the
best phystian both in heauen and earth. Imitate the King, and vse for this purpose, no other
Surgion then King D A V I D S. The sonnes of
men if they be of any abilitie, in their corporall
diseases, are desirous to haue the kings Surgeon
and physition, because they perswade them-
selues of their wisedome and experiance, and
yet they may erre; to whome then shall wee
discouer our spirituall sores but vnto the lord
the kings phystian whoe can not erre, and
whome wee may haue at all times? The superstitious Papistes, bankrupte of all sense,
are not contented with the Kings surgion,
they must haue vnskilfull surgeons who haue
no power to heale theyr owne sores, nor
the

3.

to whome
David disco-
uereth his
sore.

The Kings Medicine

the sores of others. Behold how the sillie people runne to lay open their sores vnto the priestes, and substitutes appointed by that proude prelate of the seauen hilled citie with his purple cardinals and horned bishops. As the Paracelsian physicke sometimes killeth the body: euen so this Antichristian medicine the soule. But I purpose not to stirre the filthy dunghill of the *auricular confession*. The more we stirre a dunghill, the more it stinketh, and therefore I will not infect your senses therewith. But as for you *þ proude Romanistes*, great and intollerable is your arrogancie to heare the confessions of other mens sinnes. Are you Christians? The verie Heathens doe detest this arrogancie. *Lysander* could not abide it, for hauing asked counsell in Samothracia of the oracle, and beeing willed by the Priest and keeper thereof to tell the greatest sinne that euer hee committed, asked, whether he should doe it at his bidding, or at the commandement of the gods: when it was told him, it was the will of the gods, hee willed the priest to stand apart and saide, he would tell it the gods. Wherfore let that be abandoned farre from the schoole of Christ, which the verie Heathen by reason did not admit.

2.

The second thing wherein
the kings behaviour
is set downe.

The second thing, whereby the patients behaviour in this his disease is declared, is *his bodily prostrating of himselfe with the elders of Israell, vpon their faces*.

Behold,

against the Plague.

Behold, DAVID forgetteth not his first foundation, that as hee was bred of the earth, so to earth he must retурne. They fall not, to lie on a heape of violets and roses as the Libanites were wont to do, or vpon a couch beautified and deckt with the tapistry of Aegypt, but vpon the earth, and they which before were kings of the earth, are now as it were wormes of the earth, and the dunghils are their thrones.

Imitate and followe the King and the elders of Israell, both *Princes* and *subiectes*. Princes bee first and formost in humilitie and in the seruice

of God. It is not the sword, the scepter and the robe, which maketh magistrates: bee not lawlesse Caracalla, to giue lawes, and to receiue none. Bee a rule both to others and to your selues. Let not the golden cup of honour make you drunke and drieve you from all sense of your earthlinesse and mortalitie, but with DAVID and the Elders prostrate your selues before the throne of God. *Subiectes*, thinke not, that it becommeth onelie the chariots, and chayres of estate to stoope before him, who rideth upon the Cherubins, but that also, it becommeth vs all, from the highest to the lowest, to fall downe and kneele before the lord our maker. Let ys therefore all be lowe before the footestoole of his excellencie, and with all submission, both of bodie and spirite, acknowledge his hand and power ouer vs.

The vse, first
in regard of
Princes.

In regard of
subiectes.

K

Let

The Kings Medicine

Let vs abate our proude spirites, cast downe
our Lordelie lookes, couer our faces for the
shame of our sinnes, and presente our selues
vnto him in all those humble behauiores,
which the consideration of his maestie and
our miserie can possiblie frame, degrading
and discountenauncing our selues in the eyes
of our God . The Kings medicine for the
bodie, prescribeth against the corporall in-
fection, *Elder-leanes*: in steade of them, in
this spirituall Kings medicine against the spi-
rituall infection, take the examples of *Eld-
ers*, following the Elders of Israell. By
this prostrating of themselues, they haue
shewen three things; First, *their sorrowe for
their sinnes*. Secondlie, *the inward humili-
tie of their heartes*. Thirdlie, *their wisedome*.
The first doeth produce the second, for as a
bladder if it bee prickt, all the winde and
emptinesse voideth out of it : euен so our
heartes which are puffed vp with the winde
of pride and ambition, if they bee once
prickt with sorrowe for their sinnes, the wind
of pride emptieth it selfe, and humilitie of
heart succeedeth. Which humilitie of heart
is a necessarie ingredient in this Kings medi-
cine . To this spirituall prostrating of our
soules, foure argumentes must perwade vs,
first the counsaile of the spirituall physitions
1.Pet.5-5. James.4.7-10. 2.Cheron.7,14. Se-
condly,

1.
Sorrowe.

2.
Humilitie.

against the Plague.

condly, experience of the successe of this physick. Thirdlie, the consideration of Gods person and of our owne: wee are but creatures taken from the dust, he the creator, whose maiestie the Angels adore, the deuills feare, the heauens obey. We but earth, earth by creation, earth by continuance, earth by resolution, thou commest earth, saith one, thou remainest earth, thou returnest earth, shall not wee then prostrate our selues before that Lord: wee, for whose sakes the prince of glorie hath prostrated himselfe vpon his face to cure the plague of our soules? Fourthlie, the necessitic of it; as long as the poyson of pride remayneth, thy wounde cannot bee healed. As certaine serpents then, before they drinke, spew out all theyr poysone; even so before we can drink in the spiritual kings medecine, wee must speue out and cast foorth the poyson of pride and ambition. Thirdlie, DAVID by this prostrating, hath shewen his *wisedome*, and that in the choice of the medecine, for hee chooseth a fitte playster and medecine for his woule: his sore was pride, the playster which he chose, was humilitie, which was a contrary, wherby DAVID shewed himself a good physician & practicioner: he had exalted himself, & therefore by a contrary he seeketh to heale his sore, for he abafeth and prostrateth himselfe. It is a maxime approued by the bodily physitions,

3.
Wisedomie.

The Kings Medicine

Contraria contrarijs curantur, Contraries are holpen by theyr contraries, this is a common and true principle, the phisitions doe vse to take naturall remedies from the contrarie. If the sicknesse is caused by reason of too much cold and moystre, the remedie must bee gathered naturallie from the contrarie, heate and drouthe: if nature waxe to cold, it must bee holpen with heate, if it bee too hotte, it must be cooled, if it bee too moist it must bee dryed, if too drie, it must bee moystened. As this is a maxime in physicke, so it holdeth in diuinitie, for the king hath vsed this order. Follow herein the king, and the order of this medicine, bee such a practicioner as *Dauid* in the curing of thy spirituall sores. Cure contraries by contraries, If thou art infected with pride, cure it with humilitie, if with impatience, heale it by patience, heale distrustfulnesse with faith, couetousnesse with liberalitie, drunkennesse with sobrietie, vncleanenesse with chaftitie, vnmercifulnesse with mercie. If thy nature be too cold in loue, helpe it with the heate of loue, if too hotte in anger, passions, and concupiscence, coole it with meekeenesse. If too drie in good workes, moystten it with the dewe of the spirite. If thy pride, securitie, wantonnesse and other more haue caused a corporall plague, heale it by the contraries. The countayle of *Chrysostome*

Gal.de temp.

against the Plague.

is, alluding to the policie of the wise men in returning into their countrey another waye, Hast thou come saith hee by the waye of adulterie ? Goe backe by the waye of chaftitie. Camest thou by the waye of couetousnesse ? Goe backe by the waye of mercie . But if thou returne the same waye thou camest , thou art 2. motiues to still vnder the kingdome of *Herode* . There are two motiues to mooue vs to followe this wisedome and methode of *Danid* . First, the practise of others, and theyr successe. This methode of healing followed *DAVID* . The Niniuites had sinned by pride and gluttonie , and they fall to sackcloth and fasting. *Zachens* had beene infected with vnmercifulnesse, couetousenesse and extortiōn , and therefore hee seeketh to remooue them by a contrarie, namelie liberalitie *Luke 19* . Secondlie the name of the kinges medicine , that is, of repentaunce , doeth admonish vs thereunto , both the Hebrewe and the Greeke name :the Hebrewe signifying a returning , implyeth, that sinne which is a spirituall plague , is a going from God , a falling from laboure to idlenesse , from humilitie to pride, from temperaunce to riotte , from mercie to oppression , from iustice to violence : and therefore, that repentaunce which is the medicine, ought to be a forgoing of these vices, and a returning to theyr contrary vertues. The Greeke name,

2.

The Kings Medicine

which implyeth as much as to become wise, teacheth the same order of curing, foolishnesse by wisedome.

3.
The 3. thing
wherein is de-
clared the
patients be-
hauoure.

The third and last thilng which manifesteth the sicke mans behauoure, is *the humble cloathing of himselfe in sackcloth* 1. Chron. 21-16. with the Elders of Iudaell. This cloathing implieth two things, *a putting off*, and *a putting on*. A putting off of the royll garment, and kinglie ornaumentes, and a putting on of a vesture, made not for ostentation but for humiliation, the indument of the penitente and of the sorrowfull. A King forgetteth the wardrobe of the kingdome, and goeth to the beggers presse, sackcloath is as it were a diadem to his head, hec to whome the knee was bowed, the head vncouered, the bodie prostrated, putteth away his crowne, his scepter, and his Maiestie. The Elders winde theyr bodies in sacke, and are as corpes made readie for the biniall, and fitter to lie in the grounde, then to liue and breathe vpon the face of the earth. This is then the habite and liuerie wherein they goe vnto the Lord. This humble cloathing, with the outward prostrating, are not godlinesse and repentaunce it selfe, but gestures and behauoured setting it foorth, argumentes and outwarde professions of theyr inward contrition, outwarde signes of an inwarde cause from whence they proceede, adminicles and helpes

against the Plague.

helpes to theyr effectuall prayers which they powred foorth. Fasting and sackecloath saith IEROME, are the armoure of repentaunce, shee commeth not to God with a full bellie, nor in gorgious attire of siluer, gold or needie worke, but with the thinnest face, and courfest apparell that shee can prouide. Followe the king and the Elders in the taking in of *Thevs* this kings medicine of repentaunce, both *I.* *Princes and Subiectes.* Princes, in a publike in regard of calamitie, esteeme the Robes of your Ma- *princes.* iestie for a time, as burdens to your backes with DAVID, as vnseemelie to bee worne as euer the botche or scabbe was to the Agyptians. Let your counterfeyted ornaments bee ashamed at his presence, who is cloathed with glorie and honoure. *Psal. 104.1.* Arise, prostrate your selues, doe obeyfance to the Lord of Lorde's; whose throne is the heauens, and all the thrones of the earth but his footeſtooles. *Subiectes,* this belongeth *2.* principallie to you; If wee will take in this *of subiectes.* present yeer, the Kings medicine for the soule, there are robes and indumentes which we must *put off,* & others which we must *put on.* The robes The Christi, which we must put off; are diuerſe: first, *the old man,* cast off saith the Ap. *Eph. 4.23* the old man, ^{ans putting off, and putting on, fitte for this new yere.} which is corrupt through the deceiueable lustes. The ſecond indument, is lying. Merchats, put away this robe, & as the Ap. exhorteth, Cast off

The Kings Medicine

lying, and speake euery man trueth vnto his
neighbour. Zeph.4-25. The thirde sorte of in-
dumentes, which with the old yeere wee must
put off to take in this medicine, are according
to the counsayle of the Apostle, Col.3.8. put
yee away, wrath, anger, cursed speaking, and
filthie speaking out of your mouth. The fourth
is *hate*, for as loue is the liuerie of a christian as
Tertullian tearmeth it, so hate and enuie is the
badge and liuerie of Sathan, an ornament of
the prince of darkenesse. The fift is hypocrisie
and dissimulation 1.Pet.2.1. Lay aside all guile
and dissimulation. The sixt the robes of curiosi-
tie, vanitie and pride, *and facion not your selues*
like unto this world. Rom.12.2. Wiues (it is the
Apostles precepte 1.Pet.3.3.) bee subiecte to
your husbandes, and let not your apparelling be
outward, as with broyded hayre, and golde put
about, or in putting on of apparell. Sicke men,
which are to take in medicines for their bodily
health, & which are cast down vpon theyr beds,
take no care for the adorning and attyring
of their bodies, neither doe take pride in
theyr apparell, but cloathe themselues as
patientes and sicke men : euen so, seeing
wee are infected and sicke of the plague of
sinne, and that wee are to take in this
medicine for to recouer our spirituall health, shall
wee busie our selues to adorne and trimme
vppe these mortall bodies, and take de-

light

against the Plague.

light in these outward ornaments? Alas, sinne and shame were the first taylors that shaped A-DAMS garments, and the garmentes on our backes, they are signes that we are sick with the plague of the soule. For as the bill and red crosse vpon the doore, is a token, that that house is infected with the Plague: even so the garments vpon our backes, are as a bill and red crosse, shewing that the houses of our hearts, with our whole bodie, are infected with the plague of sinne. Should he not be accounted foolish, who should glorie himselfe of the red crosse vpon his doore? It is maintained by the vulgar experiance, that the bodily plague doth, or can lye & sticke in the apparell; and by this meanes, that others are infected: whether this be true or no I can not affirme. But this is certaine, that there is a plague which lyeth and sticketh in the apparell, the plague of strange fashions, of curiositie, vanitie and pride, which plague infecteth others. It is also maintained, that the plague can be brought out of other contries in the apparel, wares and merchandises: whether this also bee true, I will not dispute: but this we may affirme, that the plague of pride, curiositie, vanitie, and strange fashions is brought out of other contries into England; as out of Italy, Spaine, and Fraunce, and so infecteth vs English-men. If wee shunne the garment which is suspected of bodily infection, shall not wee fly from the inducments

The Kings Medicine

duements which are stained with the spirituall contagion? Let vs not then giue countenance by them vnto our beggery: alas what is their nature, they are but the painting of a graue, or whiting of a rotten wall, the couer and case to a lumpe of mortall flesh, they make vs honouurable in the sight of men , but worke no reuerence or estimation before the Lord of Hostes. And yet, good God, how are wee degenerated from our father A D A M ! When God made apparell for man, hee made it but of the skinnes of beastes, but now this fashion is quite out of fashion, we robbe al the creatures of the world to adorn vs, by taking from some their wool, from some their skins, frō others their fur, & frō some their very excrements; & rather then we wil be vnfurnished of any thing, we will not sticke to diue into the verie bottome of the sea for pretious stones. O how many are there of those fooles of which *Bias* speaketh, He that wasteth much to followe euery fashion, may bee called the Mercers friend, the Tailors foole , and his owne foe. Many doe erre in the taking in of this Kings medicine, and bring other guises and shewes in repentance; but as for vs , there must bee in vs not D A V I D s Iewish putting on, but his penitent putting off. Lustie gallants, if yeo will take in the kings medicine for this yeare, you must put off your *Absolons* haire ; painted *Iesabels*, you can not take it in, with y our pain-

against the Plague.

ted faces, open breasts, monstrous verdingales, long staring ruffes, russianly lockes. Daintie dames, if you will vse this medicine, you must not gird your selues so straight to bee fine and small, but you must girde and pinch the loynes of your mindes. Royall citizens, if you will take in this royall medicine, you must put off your princely furniture, your wanton disdainefull & superfluous sailes of pride, wherein yee esteeme not warmth, but the colour and die, wearing them for their price more then necessarie. They are, as AVGVSTVS the Emperour of *Rome* termeth them, *vexillum superbæ nidusque luxuriae* the banner of pride, & nest of riotousnesse. The cause of Gods anger against vs, and which hath brought many to shanie and beggery, hath it not beene their backe and their belie? Let vs therefore crush these vipers, and not suffer them any longer to liue amongst vs. This excesse hath beene one of the two daughters of the horse-leach, which hath suckt the bloode of the whole lande, and consumed in vain the substance of manie: and therefore let vs crosse it in our repentence. And as BENADAD. I. Reg. 20. hauing receiued an ouerthrowe of an hundred thousande foote-men, vpon that miserie where with hee and his seruantes were toucht, his seruantes saide, we haue heard that the Kinges of ISRAEL are mercifull Kings

Luke.13.

The Kings Medicine

kings, let vs put on sackcloath and ropes about our heads, and goe to the king of Israel &c: euen so ô England, hauing receiued the former yeare an ouerthrowe of many thousands by the Lords Angell, and knowing that the God of Israell is a mercifull God, leaue your prince-like furniture, goe vnto him, that you may receiue mercie. To conclude this point, whensoeuer we see the Lord is angry, let vs imitate A B I G A I L I. Sam. 25. who perceiuing David to be angry, arose and went to meeke him with a present to appease his wrath, and laded her asses with two bottles of wine, and frailes of raisons: euen so let vs lade our bodies and sinful carcasses, which we haue vsed as Asses to beare the huge burthen of our sinnes, with fasting, sackcloath, & mourning, which are the arnour of repentance. Let our eyes bee as two bottles of wine to carrie with vs; the teares whereof wee may drinke to comfort vs in the assurance of Gods mercie: let vs present our broken and contrite hartes, the which hee will receiue kindly at our hands, and lay his sworde downe, and bid vs to retурne in peace vnto our houses. And thus much for the Robes of the olde yeare, which wee must put off.

²
The garments
for this newe
yeare, which
wee must put
on.

³
There followe the robes and garments of the newe yeare which wee must put on, to take in orderly this Kings medicine. These are also manifolde and manifest. The first is, the *new man*,

against the Plague.

fit for this newe yeare. Put on the new man, saith the Apostle, which is after God created in righ-teousnesse and holinesse. *Eph. 4.24.* And bee yee changed by the renewing of your minde. *Rom. 12.2.* The second is *charite, mercie, and kindenesse*. *Col. 3.12.* Put on the bowels of mercie, kindnesse, meeknesse, long suffering, forbearing and forgiuing one another. Heere are costly robes (rich men) to bee worne and put on, the olde yeare being past. The third ornament is sobrietie; girde vp the loynes of your minde, & bee sober. *1. Pet. 1.13.* This is an ornament for you that looke vpon the wine how pleasant it is in the glasse. *Prov. 23.* If you will drinke this medicine, you must not give your selues to the other. The fourth is peace, and haue your feete shod with the preparatiō of the gospel of peace. *Ephe. 6.* This is your garment, you that are of the quarelling humour, and sowe strife among our brethren. The fifth ornament to put on, is *trueh and veritie*. Merchants, this is your newe yeares gatment, haue your loynes girded about with veritie. *Ephe. 6. 14.* The sixt gatment is *humilitie*; This is your newe yeares gatment, voud men, put on humblenesse of minde. *Col. 3.* It is a royll garment. If then yee will take in this royll medicine, forget not *Dauids garmēt*, simple araiment in the eyes of the worlde, but retious in the eyes of God. It is an vniuersall gatment, both for the Prince and the begger.

It

The Kings Medicine

It is a boldnes & great an ogancie for a subiect,
how highsoeuert he be, to be equal to the prince
in his garments: princely garments become prin-
ces, but as for this ornament, it is no boldnes at al
7 to be equllall vnto a King. The seauenth, is righ-
teousnesse or a good conscience. Judges and ma-
gistrates, let this be yours, haue the brestplate of
8 righteousnesse. *Ephe. 6.14* The eight, is *shame-*
fastnesse and modestie; women, this is your new
yeares garment. *1. Tim. 2.9.* Array your selues
in comely apparel, with shamefastnesse and mo-
9 destie. The ninth, is *holinesse and righteousnesse*;
as this is euery mans garment, so more particu-
larly it ought to be your new yeares garment, O
trybe of *Leu.* ò ye Prophets of the Lord. *Psal.*
132.9. Let thy Priestes be cloathed with righ-
teousnesse. As vpon AARONS garment when
hee entred the Sanctuarie, there was written,
Codesh Codesh, holinesse, holinesse: euен so yed
that stande in the Lords Temple, haue this holia-
10 nesse written in your hearts. The tenth, is the
wedding garment, *Math. 22.* which is *Faith*.
This is an ornament for those to put on, who
the former yeare haue vnrueerently approached
to the Kings feast. The last garment, is *Christ*
Iesus; This is the Christians garment: *Put yet*
on the Lord Iesus Christ. Rom. 13.14. This is that
white raiment, which couereth our nakednesse
Apoc. 3.18. If wee desire a pretious garment
one which is not heauie but light, one ia fashi-

against the Plague.

on, one pleasant to God , put on this Lord Ies-
sus. As I A C O B hauing put on the garment of
his eldest brother, receiued the blessing: eu-
so, if wee put on this garment and approach vn-
to the Lord our Physition with it, wee shall re-
ceiuē the blessing of our father in heauen , and
the health of our soules. These are then the gar-
ments to put on. The colours of our garment
are two, red and white ; his redde colour it hath
from the bloode of Christ, by which it is sancti-
fied: his white colour, from the splendour and
brightnesse of the holy Ghost, in regarde of a
holie life which shineth before the worlde *Reu.*
7.14.

Reu.7.14.

7.13. Let vs then, beloued, bee carefull to get
these garments, if wee will drinke this spirituall
Kings medicine. The Heathens beeing inui-
ted, had for their bankets, and went to their
feasts, with white garments, which they called
vestes cœnatorias, which were also vsed among
the Iewes, as *P H R I. O* writeth; and they which
wore them, were called *Candidats*: the Lord
doth inuite vs this year to the Kings feast, which
is repentance, and that by a joyfull deliuerance,
as hee inuited vs the former yeare by his smart-
Preacher. Ought wee not then to haue the
white garment of integritie to put on? The for-
mer yeare, men haue ayred and perfumed their
apparell with diuers scents and odoriferous con-
fections to resist the poysōn and infection of
the ayre, let vs this yeare perfume them
with

or.

The Kings Medicine.

with the sweet sent of humilitie,modestie,comelinesse,to expell and resist the poysone and infec-
tion of curiositie,pride and vanitie. Let vs then,
beloued, with these Elders,in this life be cloa-
thed with the penetentiall garment, that in the
life to come we may put on those white robes
Reu.7.13. wherewith the Saintes and Elders
were adorned:let vs not seeke to bee as the glo-
wormes,to shine here onely beneath,that here-
after wee may shine aboue as the starres in the
firmament. And thus much for the garments
to put on.

The spirituall
Kings medi-
cine, is to bee
taken in,fa-
sting.

Before I proceede, I will shewe you yet one
thing; The Kings medicin~~e~~ against the bodily in-
fection must bee taken in,fasting,as you may see
in the medicine it self, prefixed before the trea-
tise, & as the practise of the former yeare doth
also witnesse: Euen so this spirituall Kings
medicine of repentance against the spiritual Plague
must bee taken in,fasting. There is a twofolde
fast; First,a corporall and an outward; Second-
ly,a spirituall and an inward. As for *David* &
the Elders of Israell, whither they haue fasted or
no,it is not here expressed; but yet it may be be-
leeued that they haue. As for you, beloued of
London, first you haue taken in the Kings medi-
cine for the bodie,fasting. Secondly, you haue
also begunne to take in this spirituall Kings
medicine fasting; witnesse the weekly fastings of
the former yeare. Being now come vnto the
newe

against the Plague.

newe yeare, see that you continue in the inward
and spirituall fast: as for the outward it is onely
necessarie in the time of publike calamity, when
either any present iudgement would bee remo-
ued, or any good cause promoted: but without
the inward and spirituall, this spirituall Kings
medicine cannot be taken in: vse it then not for
the space of 9. daies together, but for the space
of thy whole life. Forget not so much to forsake
ordinarie foode, as to imprison and shut vp your
bodies from the vanities and pleasures of this
life; pull downe the strength and pride thereof.
The honour of a fast, to vse the words of *Chriso-
stome*, is not abstinence from meates, but auoi-
dance of sinne. Dost thou fast? shewe mee thy
fasting by thy workes. If thou askeft what kinde
of workes? If thou seest a poore man, take iner-
cie on him, if thine enemie, reconcile thy selfe.
If thy friend deseruing praise, enuie him not. If
a beautiful wōinan, make a couenant with thine
eyes. For what auaileth it, saith *Augustin*, to em-
ty thy belly of foode, and to fill thy soule with
sinnes, to be pale for fasting, and to bee blewe
and pale for hate and enuie; to drinke no wine,
and to be drunke with the poysone of anger; to
abstaine from things which are lawfull, and to
doe things which are vnlawfull? Follow then,
beloued, the counsaile of *Chrisostome* and *Ber-
nard*, who both iumpe together: Let not onely
thy mouth and thy bowels fast, but thine eyes,

L

thine

The Kings Medicine

thine eares, thy feete, thy handes, and all thy bodily members. Let thy hands fast from robbery, thy feete from bearing thee to vnlawfull spectacles, thine eares from sucking in flâderous tales, thine eyes from receiuing in wantonnesse. And to shewe you out of the mouth of God himselfe, what manner of fast you ought to vse this new yeare; Loose the bands of wickednesse, take off the heauie burdens, let the oppressed goe free, deale thy breade to the hungry, and couer the naked. As there hath bene the former yeare, a generall fast through the whole land, so there ought this yeare to bee this inward and spirituall through the whole Kingdome, from the honourable Counsellor, to him that grindeth at the Mill. This is the great generall fast, and a Lent of abstinence which wee all must keepe. And thus much for the patients behauior, and also the third part of the Kings Medicine.

El. 58.

THE

against the Plague.

The fourth part, containing the
time when the King tooke in this Medicine,
and the cause mouing him
therewerto.

HE time when hee tooke it in.
way; first, when he saw that he had
gotten the spirituall infection by
the numbring of the people; and
secondly, when he saw the danger
and effect therof, a pestilence in Israel. The cause
mouing him to take it in, was, to heale his diseasē & to remoue the effect thereof. Ver. 8. 16. The consideration of both, deliuereþ vnto vs, a portraiture of a wise Physition & of a wise patient; the wisdome of God, and the wisdome of David. The wisdome of God the Physition, doth appeare in the diuersity of means, which he knoweth to vse for to cure sin & to mouue the sons of men to take in this spirituall Kings medicine of repentance. This Physition had before giuen vnto D A V I D, peace, prosperity, and victories ouer his enenies, and now seeing him anew infected with a dangerous disease, he sendeth a generall pestilence in Israell. Before, hee came with his benefits, and now with his iudgements. As the expert Physition, vseth first soft and lenitiue remedies, and if they auiale not, then hee commieth to his sharpe and biting corrosives: e-

Vse.
The wisdome
of God the
Physition.

The Kings Medicine.

uen so the Lord, vleth first the soft and lenitiae
remedies of his commandements, promises and
benefits, and then the byting corrosives of his
iudgements. Some hee healeth by hony, some
by gall, some by salt, some by meale, some by
sweete, some by sower. Hee hath a store-house
full of remedies, and the breade of judgement
to breed good bloode in vs. The Lord, as *Cle-
mens Alexandrinus* speaketh, is like vnto an ex-
pert Musitian, hee hath sundry kindes and vari-
etie, and sheweth the changes of his notes, hee
both pittith and chasteneth, entreateth and
threateneth, and by threatening best admonish-
eth, by speaking roughly soonest perswadeth.
When the rales of the law kept not the *Israelites*
in the pasture of the word, the Lord appointed
the hedge of thorny discipline. And euен so
at this present, such as he cannot draw to come
in the fold of saluatiō by the whistle of the word,
he compelleth them to come in by the dogge &
hooke of disciplin & correction. If the blessings
of Mount *Garizzim* do not moue vs, then the
cursings of Mount *Ebal* must come vpon vs. If
we take no pleasure in the beauty of Mount *Si-
on*, then the thundrings & lightnings of *Sinai*
must put vs in feare. As this sheweth the wisdom
of God, so it declareth the *successe of his wisdom*,
in D A V I D his patient; the Lords corrosives haue
wrought in his soule: for seeing the hand of the
Lord, he began to take in the medicine of repé-
tance

Dcut. 27.

The successe
of his wisdom.

against the Plague.

tance. The Lords corrosives haue many vertues. First, they make vs to esteeme, honour & make much of the Lord, King *Davids* Physition. Secondly, they make vs to attaine vnto the knowledge of our disease: bind *Manasses* with chains, pul the King of *Babilon* from his throne, & they wil know theselues: thirdly, they make vs to seek for a remedy against our sore. Fourthly, they prevent & keepe our soules from falling into more grieuous diseases. Fiftly, they serue as a purge to purge vs frō the corrupted humours of the soule. The want of these fiuē things had beeene a long time among vs, and therfore king *Davids* Physition hath the former year vsed his corrosives. We shuld haue fallen into a deadly Lethargy of sin, & therfore he hath prevented it, that we might, as the Proverb is, with the burnt child dread the fire. As *Jonathan* shot arrowes to giue *DAVID* warning, euen so the Lord hath shot off his arrowes *Pſ.9.* to giue vs warning. The Plague, ð *London*, hath bin a writing scrole vpō your flesh, engrauen in your skin to teach you obediēce, as the Leprosie vnto *Miryam*. It hath bin as *I. Baptiſt* to send you vnto Christ. It hath bin as a medicine sent from heauen; the King of heauens medicine, to heale the sores of the land & to remoue the spiritual plague. Sicknes, as *Basil* saith, vpon the *25. Psalmie*, is vnto many a salutiferous medicine, and life it selfe. As we pluck back or stay our horses, if either they galloptoo fast, or

The vse of af-
flictions.

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2

3

4

5

The Kings Medicine

go out of the way: so the Lord, because we were as wild horses, hath curbed our bits, & straitned the raines of our vnbridled affections. As the Lords corraiuies haue had good successe in D A v I D, so they haue wrought in vs. We had beene like vnto *Ioab.* 2. *Sa.* 14. 29. As *Absolon* sent for him the first time by his seruants, but would not come; and the second time, & yet woulde not come to him, and therefore sent the third time his seruants to set *Ioabs* fields on fire, & then he arose and came: euен so the Lord had sent at diuerse times his seruants, the Prophets, to will vs to come to him, but because we remained ob-stinate, he sent, the former yeare, other seruants, namely, his Angels, to kindle our houses with the fire of pestilence, and that made vs to arise, to goe vnto the Lord with fasting; that made vs to cry out, Lord haue mercy vpon vs; Christ haue mercy vpon vs. When the waters of the flood came vpon the face of the earth, downe went stately Turrets & Towers; but as the wa-ters rose, so the Arke rose still higher & higher; In like sort, when the waters of afflictions arise, as the floode of the pestilence did the former year, downe goes the pride of life, the lust of the eyes, the vanities of the world; as they did also in some sort, the last yeare: pray God it may cō-tinue. But the Arke of the soule riseth as these waters rise, higher and higher towards heauen, as also they did the old yeare, As your afflictions then

against the Plague.

then, beloued, haue beeene ~~miseries~~, so haue they also beeene ~~miseries~~, both sufferings and instructious. Interpret them aright, let them put a sensible and liuely feeling into your soules : receiue them not as an horse or mule, that taketh the branding of an hote Iron, which they presently forget. *Bene pungeris si compungeris*, saith that hony father B E R N A R D, It is a happy pricking of the body, that maketh a pricking in the hart. This kinde of affliction, as it is reported, moued some of the Heathens, to become Christians : for in the raigne of Edward the third, there fel a Plague in the East Indses, which lasted seauen yeares, which moued many of them to become Christians. How much more then, ought it to make vs, deformed Christians, to become reformed and good Christians. If then tribulation come, receiue it with thankes, keepe it with patiēce, digest it in hope, apply it with wisdom, bury it in meditation, & it shal end in glory and peace.

Further, obserue the wisdom of *David* the pa^t The portra-
tient, in the taking in of this medieine : hee dif- ture of a wise
ferreth not to take it in, but as soone as hee per- patient.
ceiued, that he had gottē the spiritual contagio,
& that the effect therof was spread through the
land; behold, his hart sinitemeth, he cōfesseth, pro-
strateth himself. Follow the wisdom of *David*, ô
sons of *Adam*; let not the oportunity slip, let both
the time & cause perswade you. As medicines for

The Kings Medicine

Six motiues the bodie must be taken in,in due season; euen
to perswade so the Kings medicine for the soule. Six motiues
vs to this vvis- ought to perswade vs not to differ the taking in
dome.

I Es.55.6. the colladge of the spirituall Physitions. Heb.3. 13.
Ec.5.7. Eccle.12.1. Joel.2.12. Eccl.38.9. Secondly,

2 the vncertaintye of the houre of death. The ex-
perience of the former yeare hath shewed the
truth of that Prouerbe; *As many daies, as many
lives.* They who one day carried the deade bo-
dies to the graues, were themselues on the mor-
row carried by others. Thirdly, the daungers

Three dāgers. which ensue, if it bee not taken in, in due sea-
son; the dangers are three in number.

I First, delay doth cast our owne persons in daunger,
both bodie and soule; the bodie in the danger of
the fire of the Plague : the soule of the fire of
hell: both of the fire of Gods heauie indignati-
on. To quench this three-folde fire, wee must
take in the Kings medicine in due season.

2 Secondly, wee cast others in danger; doe wee not
see, that our little children, doe, as it were, suf-
fer with vs, and helpe to beare the punishment
of our delay and procrastination?

3 Thirdly, delay encreaseth our disease; and lastly, maketh it
incurable. It fareth with the plague of sinne, as
with a tempest vpon the sea, in which there are
first little waues; afterwards, greater volumes of
waters: and then, perhaps, surges mounting vp
as high as heauen. Or it is like vnto the breedes

against the Plague.

of serpents, first an egge, 2. a cockatrice, thirdlie
a serpent. To prevent this encreasing take in the
Kings medicine betimes . Auncient woundes
sayth I E R O M E ,are not cured in haste, the play-
ster must lie long vpon them; euен so our o' de-
festered sinnes can not bee done away with a
dayes repentaunce. The snow ball the more it is
rouled, the greater it waxeth ; the more sinnes
we commit, the more walls of brasie wee builde
vp betwixt God and vs: so that at last, our cryes
can not haue passage vnto him, nor his mercyes
vnto vs. The longer the blowe bee in fetching,
the heauier wil the wound be when it commeth.
And the deeper the arrow be drawn in the bowe
the deeper it pearceth when it is let flee. Sinne
creepeth foorth like a canker, if in time it bee
not medicined. As of the sicknesse of the body,
so of the soule there are criticall dayes, knowne
to God, whereby he doth guesse, whether we be
in likelihoode to recouer health, and to harken
to the holesome counsailes of his lawe or not. If
then the lorde take his time to giue vs ouer to
our selues and the malignitie of our diseases, we
may say too late as sometime Christ, of Ierusa-
lem, O that we had knowne the things that be-
long, to our peace, but now they are hid from vs.
As I will not promise, so I dare not presume saith
A V S T I N , of euening repenters : to make all out
of doubt, the best course is to repent betimes.
The fourth motiue, are the impediments which

will

The Kings Medicine

will hinder vs to take in the Kings medicine, if we slip the opportunity, & the first hāsel of time. If it be differred to old age, or to sicknesse, two impedimentes will be in the way, *outward*, and *inward*: First, outward impedimentes, thy wife & children enuironing thee, thy friends whispering in thine eares to make thy Wil, and to remember such and such a friend; so that repentance being differred, will be either *nulla, vel sc̄ita, vel difficultis*, either none at all, or counterfeit, or very hard.

2. The other impedimentes, will be, the multitude of thy sinnes, feare of death, the terror of the law, the obiections of Sathan, the accusations of thy conscience. True is the saying of A M B R O S E, *nulla seria penitentia est nimis sera, sed raro tam serae est seria*. No serious repētāce is too late: but yet seldom, a late repētāce is a serious repentaunce. *Yong men*, take in betimes the Kings medicine, spend not the strength, sap, and greenenesse of your youth, season your greene vessels with the liquor of Gods spirite, and offer vnto him the maidenheade of your youth. *Old men*, take it also in due seaso, differre it not, to the houre of death: for if you doe, you treade vpon yce, which if it be molten with a little heate of Gods anger, alas you shall sinke into the gulfe of destruction. *Yong age* trust not to olde age, thou leanest vpon a brittle staffe, which when it breakes, the splinters and shiuers thereof will wound thee. Both of

you

against the Plague.

you, offer not the dregges of your life vnto god, leaste yee drinke the dregges of his anger. The common saying is true, *vita breuis, ars longa*, life is short, and the arte of saluation requieth a long time of learning. Fiftlie, your owne diligence, beloued of London, in the taking in of the bodilye Kings medicine in due season, for the preseruation of your bodies, ought to put you in minde of the care and diligence which you ought to haue for your soules. You haue not differred to take in preseruatius till the infection had wonne the vitall partes: let the health of your soules bee dearer vnto you, then the health of your bodies. If these ffe mooue you not, goe then yee foolish sonnes of men, to the verie beastes, aske of them, as I O B speaketh, and they will tell it ^{cap.13.} you: Euen the storke in the ayre knoweth her appointed tiimes, the turtle, the crane and the swallowes obserue the time of their comming. *Ierem.8.7.* If not the wisedome of man, then, let the wisedome of beastes perswade you. And yet why should not the wisedome of men mooue men? Doth not the husbandman obserue the tyme of sowing, the mariner watch his tydes, the smith strike his yron while it is hot, the merchant take shippes while the wind serueth? & shall not you then that are patients take in physick before it is too late? I will conclude the fourth part of this discourse; As I E R O M E hauing

5.

6.

The Kings Medicine

hauing read the life and death of HILARION,
who after hee had liued religiouselie, died most
christianlie, sayd, well, HILARION shall be the
champion, whome I will followe: euен so, ha-
uing now read and heard the repentaunce of
DAVID, let vs say, Well, DAVID shall bee our
champion whome we will followe.



*The fist part, containing the
operation of the kings me-
dicine, with King DAVIDS
sacrificing.*

I.
The opera-
tion of the
kings medi-
cine.



He fist and last part of this
discourse, brauncheth it selfe
in two branches: the first
containeth *the operation of
the kings medicine* 2.Sam.24
25. which is, the ceasing of
the plague. The second, *the behaviour of the pa-
tient, DAVID, now beeing healed*, and hauing
felt the operation of this medicine; which is

his

against the Plague.

his sacrificing vnto the lord 1. Chron. 21. 28, in
these words, *At that time when D A V I D sawe
that the Lorde had heare him, then bee sacri-
ficed.*

The operation of the kings medicine shew-
eth that it is a healing medicine, he taketh it in
against the plague, and behold the plague cea-
seth. This operation hath manifested it selfe, in
two things: First, in the curing of the plague of
the soule, for D A V I D s sinne hath beene pardo- Manifested in
ned. Secondly, in the remouing of the effecte
thereof, for the plague of the body ceased. The
operation then of this physicke, commendeth
vnto vs the kings medicine. If it bee taken in
with all her ingredientes, and in that manner
that D A V I D tooke it in, it hath the vertue to
cure a double plague, of the soule and of the bo-
die. This doeth king D A V I D s physitian wit-
nesse, himselfe, in that excellent testimonie wor-
thie to be noted 2. Chron. 7. 14; If my people a-
mong whome my name is called vpon, do hum-
ble themselues, pray, seeke my presence, and
turne from theyr wicked wayes, then will I be
mercifull to theyr sinnes, (*heere is the curing of*
the first plague). And I will heale their land (*here*
is the healing of the second plague). This medi-
cine then is better, then they which are prescri-
ued in the booke of nature by Galen, Hypocra-
tes, and the rest: it is also better then the balme
of Gilead which could not auiale. Jerem. 46. 11.

To

The Kings Medicine

A'commen-
dation of the
kings medi-
cine.

1.
From the
author.

2.
From the per-
sons which
haue vied it.

3.
Her names.

4.
Antiquitie.

To perswade you to the taking in of this Kinge medicine; not onelie the operation of it; but diuerse other arguments are able to committend it vnto you. The first argument of prayse, may be taken from the author thereof: not mortall man, but the blessed Trinity, hath first prescribed and inuented this physick, & the whole colledge of the blessed patriarkes, prophets, Apostles haue taught the manner how to take it in, for vs that are vnexperienced. A medicin, hauing an expert and skilfull author, hath great force to perswade. The second, from the persons which haue vsed it & taken it in: not only mean men, but also hono-
table persons, Kings, princes & Magistrates, pa-
triarks & prophets, Apostles & martyrs. Medicines vsed by honorable persons, are esteemed & much made of, because wee perswade our selues
that they will spare no cost. Thirdly, the honora-
ble names which are giuen vnto it in the booke
of God, doe much commend it, beeing called
glorie and a ioyfull crowne. *Ec. 1.11. honourable
wisedome, Ec. 1.14.* and diuerse others which
will not specify. The very name of *the kings me-
dicine* hath perswaded many the former yeare
to vse the same aboue others. The ancientnes &
antiquity of it, doth minister the 4. argument o
commédatiōn: for it was ordayneid in paradyse
God the first preacher and phystian of ou
soules preached repentaunce in paradyse, he
shewed them their sinnes and gaue them th
promise

against the Plague.

promise. The 5. argument of prayse, is the *vniuersalitie* of it, it is good for all manner of persons: which *vniuersalitie* is wanting in the corporall medicines, some beeing not good for old men, some for yong men, some not good for children, some for women: but this is good for all men, and therefore it is prescribed *vniuersallie*, to *Princes Ierem. 13.* to rich men *Tim. 6.* to poore men, to olde men, to yong men *Ec. 12. 1.* to virgins, to married women *Ec. 1. 15.* to the barren, to them that are with childe, to souldiers *Luke. 3.* for captains *Actes 10.* for ministers, for schollers, it is a Prophets medicine. And behold, ô physitians, here is a medicine for physitians. Parentes, vse it your selues, giue it in to your children, and Masters to your seruantes, that the infection of this world annoy them not. 6. it is *profitable*, it wil cost you nothing, yet it hath excellēt operatiōs: medicins *Profitables*, which cost little or nothing, & yet haue singular vertue, are much esteemed. Many haue spent almost their whole substāce in physick, for the curing of heir bodies: this shal not need, if you vse this medicine; the Doctors, to teach you the manner to take it in, shal also cost you nothing. Poor men, heere is another Kings medicine for you, which will not waste your substāce. Seuently, *the pleasantnes of it* hath no little force to adde *Delectable*. somewhat to the cōmendatiō of it. Corporal me. dicins are often vnplesant, vnsauorie, bitter, the .

The Kings Medicine

the sicke man sometime will not take them in, for they cannot abide them: but this is delectable, for it is nothing else but loue, it is compounded of loue & al manner of vertues. What is there more delectable then to loue God, and to take our delight in his law *Psal. 1.* and therewithall to adorne our selues with all manner of vertues ? Shall not that bee pleasaunt vnto vs, which voideth the filthinesse of sinne that maketh vs stinking in the sight of God ? The patient doth often tremble against the time that hee must take in his medicine, but this reioyceth the sinner: for the feare of the Lord *Ec. 1.12* maketh a merrie heart, and giueth gladnesse and ioy. Eightlie, *the sufficiencie* of it may be an other argument of prayse. I do not dislike the medcines that naturall physicke doth prescribe, but they are not sufficient for theyr imperfection sake: but this is a perfect medicine, for the feare of the lord giueth peace and perfect health *Ec. 1.22*. Ninthly, it is an experimented medicine, the continual practise of others since the beginning of the world doth commend it. The operation of it, experience hath prooued. Her operations are admirable, it cureth a double plague, it giueth long life *Ec. 1.12.22*. It maketh wise *Ec. 1.15*. Yea it is a remedie against a secret ill. The plague is called by some a secret il, wherein learned physitions haue professed ignorance. And yet behold, heere is a medicine appointed

8.
Sufficient.

9.
Experimented.

against the Plague.

appointed by God himselfe, which is able to remoove it. Let these 9. arguments of commendation commend vnto you, this new yeere, this Kings medicine and the vsse thereof. And thus much for the operation of the Kings medicine.

There followeth the action and behauour of the patient now beeing healed, hauing felt the operation of this medicine : nanielie *his* sacrific^e *unto the Lord*. This his sacrificing emptieth it selfe into these particulars, First, the person sacrificing (D A V I D) Secondlie the person to whome, (vnto the Lord) Thirdlie the thing sacrificed, (burnt offerings and peace offerings) Fourthly the place where, (in the threshing floor of O R N A N the Iebusite) Fiftlie the time when (when hee sawe that the Lord had heard him *1. Chron. 21. 28*) Sixtlie and lastlie, the successe of his sacrificing (the Lord answered him by fire from heauen *v. 26*). This action of D A V I D , was religious, reasonable, iust, and acceptable to God. Sacrifices are of two sortes, *Iewish* and *Euangelicall*. But I purpose not to enter the large fielde of sacrifices, and to number their kindes, describe their lineaments, their antiquitie, their soule, their endes. I leauie the Iewish to the Iews. The Euangelicall sacrifices, are also of two sortes, *the sacrifice of Christ*, and *the sacrifice of a Christian*. In the sacrifice of Christ, obserue these particulars, according to the method of DAVIDS

The Kings Medicine

1. Christe sa-
crificing.
- 2.
- 3.
- 4.
- 5.
- 6.
- 7.
- 8.
- 9.

sacrifice. 1 the person sacrificing, Christ the true D A V I D, the king of the Iewes: for that did hee once, when hee offered vphimselfe *Heb.7.27.* Secondly as D A V I D offered vnto the Lord, so Christ the true D A V I D offered vnto the father. 3 the thing sacrificed, his owne body, In the end of the world hath hee appeared once to put away sinne, by the sacrifice of himself *Heb.9. 26.* Fourthly, the place where, *Ierusalem.* And as the altar was built in the threshing floore of a Iebusite, euen so Christ our altar hath beene erected among the gentiles. Fifthly, the time when; In the end of the world *Heb.9.26.* vnder Pontius Pi- late. Sixtly, the persons for whome, for the true Israelites, and all the faithfull. 7 As *Danid* offe- red for the ceasing of the corporall plague; e- uen so the true *Danid* Christ Iesus offered for the ceasing and remouing of the spirituall plague, *Heb.10.12.14.* by the vertue of whose sacrifice, it is onely remoued. As for the sin of *Danid*, whole Israell smarted; so for the sinne of *Adam* whole mankinde. 8 The al- tar whereupon the true *Danid* offered; was the crosse. 9 The successe of it, the anger of the Lord hath beene appeased towarde the sonnes of men. And as hee auswered *Danid* by fire, so hee hath answered the sacrifice of the true *Danid* by the fire of his loue, and he hath con- sumed our sinnes by the sacred fire of his mer- cie, and the Angels haue put vp the sword in
the

against the Plague.

the scabberd, that is they are become our friendes. 10 As *Dauid* hath beene toucht with the knowledge of his sinne : euen so the true *Dauid* hath beene touched with the feeling of our infirmitis, and in all things tempted in like sort, yet without sinne *Heb. 4.15.* Eleuenthly, as *Dauid* desired the health of his soule, euen so the true *Dauid* hath wished for the health of our soules, and hath sayd, as *Dauid*, Lord take away the trespasses of thy seruants. 12 As *Dauid* humbled and prostrated himselfe vpon the earth : euen so the true *Dauid* hath humbled himselfe, and is become obedient vnto death. *Phil. 2. 8* he hath prostrated himselfe vpon the earth *Mat. 26.* 13 As *Dauid* desired to haue the punishment of the people transferred vpon his owne person, Let thine hand bee against mee, &c. So the true *Dauid* hath indeede borne our infirmitis, and caried our sorrowes, hee hath beene wounded for our transgressions, broken for our iniquities, and the chastisemente of our peace was vpon him. *Ez. 53.45.* 14 As *Dauid* hath prayed for the people, euen so Christ for vs. *Iohn 14.* 15 Lastlie as *Dauid* hath cloathed himselfe with a vile indument, putting on sackcloth: euen so Christ the Prince of glorie, hath taken to him a mortall bodie, the indument of our flesh, & he who was in the forme of god hath takē the form of a seruat, *Phil. 2.6.* The differēce betwixt *Dauid* and

10.

11.

12.

13.

14.

15.

The differēce.

M z

Christ,

The Kings Medicine

1. Christ, are these, i. D A V I D died not for the sins of his people, but christ suffered death for them.
2. D A V I D was a sinner, Christ not *Heb.9.14*.
3. Thirdly, with D A V I D the Elders prostrated themselues, but with Christ neither Saint or
4. Angell. 4. D A V I D prayed not only for his people, but for himselfe that his sore might be healed, Christ onely for the people. And thus much for Christs sacrifice which we can not offer.

2. Now seeing the Lord hath heard our prayers, The Christians Sacrifices, and that we are healed, we ought this new yeer to offer vp Sacrifices vnto the Lord as D A V I D did, not the Iewish, but the Christian Sacrifices, which are 4. in number, *Repentance, thankesg- God this new yere, mercie, and our children.* These 4. must be the Mercuries or meslengers, to publish abroad through the whole land our repentaunce, these must bee the proclamations & audible sermons to preach the dutie of our deliurance.

1. Offer first, *the sacrifice of repentence, called the The Sacrifice sacrifices of righteousness* *Psal. 51. 19.* which of repentece, braunch themselues in many little braunches.

1. First, offer vp *your selues*, both bodie and soule *Rom. 12.1.* I beseeche you brethren by the mer- cies of God that ye giue vp your bodies, a li- uing sacrifice, holy and acceptable vnto God.
2. Secondly *your obedience*, *Ec. 35.1.* for who so keepeth the law bringeth offrings ynow, and he that holdeth fast the commādements offreth an offring of saluation. This is better then sacri- fice,

against the Plague.

fice, for he that offreth sacrifice, offreth the flesh of a beast, but he that obeyeth offereth his own will as a quick and reasonable sacrifice. Make then the vse which D A V I D made of gods mercy and deliuernace *Psf. 105.45.* keep his statutes and obserue his lawes. Thirdly, *your harts, Prov. 33.* My son giue me your hart, This is a Christian sacrifice, this mite he requireth for the dutie of our deliuernace. As *Naaman* being purged from his leprosic, returned fron. the waters, & would offer a present vnto E L I S H A, *2. Reg. 5.15.* Euen so o London being purged from thy contagion, offer vp vnto the Lord, both rich and poor the precious gift of your whole heart. Christ our physician desireth no other fee or reward of vs then our harts. Fourthly, offer vp *an humble* and contrite spirit, for the sacrifices of God, are a contrite spirit; a contrite and broken hart, o god thou wilt not despise. *Psf. 51.17.* you neede not then o sonne of A D A M saith A V S T I N, to seeke without thee a beast to slaughter, you haue one within thee: for a sacrifice pleasing vnto God is a contrite spirite. Let therefore the bountifullnesse of God leade vs to repentaunce *Rom. 2.4* and mooue vs to vowe vnto his maiestie the continual sacrifice of a better life. After the sweete raine and dewe of Gods blessing receiued, bring foorth good fruite, and not bryars and brambles *Heb. 6.6.7.* London thou mayest say with D A V I D *Psal. 116.1.* I loue the

The Kings Medicine

lord because hee hath heard my voice and my
prayers, when the snares of death compassed
me:and therefore o lord because thou hast de-
liuered my soule from death, mine eyes from
teares, I will walke before thee in the land of
the liuing.London,heare the voice of Christ vn-
to thee *Ioh 5.14.* Behold thou art made whole,sin
no more, least a worse thing come unto thee."

And as the Ruler and al his housshould *Iob.4.*
*53.*beleeued , after that Christ had healed his
daughter: euen to o *Rulers* of London, politi-
call, ecclesiasticall , Oeconomicall, after that
Christ hath healed you,beleeue and shew your
faith by your workes with your whole families.
Frame your affections to loue him for his good-
nesse, to honour him for his greatness, to re-
joyce in him for his mercies. God, to vse the
words of *Laetantius*,desireth not the sacrifice of
a dumbe beast or of death, but the sacrifice of
man and life,wherein there is no need either of
gairlands,or of fillers of beasts, but such things a-
lone as proceede from the inward man: the al-
tar for which offerings is the heart,wheron offer
vnto god rightousnesse,patience,faith,innocē-
cy,chaſtity and abſtinence. We haue premiſed
the former yeere in our affliction these sacriſi-
ces,let vs now performe them, and not be like
vnto *Pharaoes* butler, promising *Joseph* when he
was in his affliction that hee would remember
him, but beeing freed forgot him.*Gen 40.* If you
haue

against the Plague.

haue not make with the new yeer new vowes,
vow your selues I say not in the world a virgin,
but a virgin to Christ. Vow your selues I say not
in the world a pilgrim, to goe with the papist
from place to place, but a pilgrim to Christ. Vow
your selues I say not as the Friar in the world a
begger, but a begger to Christ. And so much for
the first kind of sacrifice.

The second sort of Sacrifices, to be offered this
new yeere, are the sacrifices of *mercie and liberality*, which are to be offered vnto the poore. To
distribute forget not, for with such sacrifices
god is pleased. *Heb. 13.16.* these are excellente

Sacrifices *Ecc. 35.2.* They are an odour that smel-
leth sweet, & a sacrifice acceptable to god. *Phil. 4.8.* Shew thereby your lone & your fidelitie, to
god, to Christ, to your neighbour. As *Zacheus*,
after that Christ had looked vpon him with the
eye of mercy, & that saluation was come to his
house, waxed liberall to the poore; Euen so o
London, after that Christ hath now looked vpō
thee with the eie of his mercy, & that saluatiō is
also come to thy house, be like ynto *Zacheus*, &
principallie you rich mē be ready to distribute &
communicate *1.Tim.6.18.* that the poor may say
of you for your well dooing, as the Licaonians
said of *Pasle & Barnabas* *Act. 14.12*, for their
heauely speaking, *the gods are come down to vs in
the shape of mē*: for by mercy we com. neer vnto
god. The necessity cloth vrge this kind of sacri-
fice, the pestilēce with wante of doings, hath eatē

2.
Sacrifices of
mercie and li-
berality to the
poore.

The Kings Medicin

& consumed vp that, which in a long time they had gathered. The former yeer the fat kine haue eaten vp the leane, but now let the leane feede vpon the fat. *Gen. 41.4.* The conimon saying is, that after a pestilence commeth a famine: surely I thinke this is verified among the poorer sorte. Youthen that are rich take somwhat from your bellies & backs, & sacrifice it as a newyeeres gift to your poor brethren, and honot the lord with your riches, & with the first fruits of your encrease *Pro. 3.9.* The mariners cast out their corn in the tempest to sauē their ship: let vs to invert the order, the tempest being past, cast out our corne to sauē others. As that wife of the sonne of the Prophet, after the death of her husband, intreated assistance of *Elisha 2.King. 4.1.* So, many after the death of their husbands, without doubt, doe craue assistance of you. As *Samuel* then saide to *Saul* whē thou seest these signes com vpon thee, do as occasion shall serue; even so I, to you beloued of London, seeing you see these signes come vpon you, fit your ability to opportunity, & doe as occasiō now serueth. Aske the *Harts* and they will teach you, they helpe one another to passe the sea or the riuver, & helpe to carie one anothers burthen as *AVGVSTINE* reporteth; the tempest of the plague hath made many poore & weary, let vs therfore helpe one another through the riuver and sea of this world, & as the Apostle exhorteth, Bear ye one anothers burdē *Gal. 6.2.*

AS

against the Plague.

As those of *Athens*, had a Temple of mercie in their citie, into the which none might enter, but they which had been merciful; & the greatest ignominie which could be done to a citizen of *Athens*, was to reproach him, that yet he had not entred that Temple, and therefore euery one did striue to enter; euen so, beloued of *London*, erect this yeare, among you, a Temple of mercie; let the poore bee that Temple, enter therin by the workes of mercie, esteeme it the greatest ignominie, that one should reproach to a citizen of *London*, that he hath not entred the Temple of mercie.

Augustus Cesar thought that day ill spent, in which he had not holpen some poore person: euen so, esteeme the oldyeare ill spent, you that haue not shewen workes of mercie; and now begin the newe yeare well. The Papistes sacrifice vnto deade and dumbe Idols, but you do sacrifice to the lively images of God, & to those whose wonted nimblenesse of their fingers, and agilitie of their bodies life-stealing age hath taken away. And as *D a v i d* after the death of *Saul*'s son, asked, if there were any left alive of the house of *Saul*, that I may do him good, for *Jonathans* sake? When hee called to minde the benefits which *Jonathan*, the Kings sonne, had bestowed vpon him, honouring him with his bowe, his loue, and preseruing him from the wrath of his father, hee was moued to mercie:

euen

The Kings Medicine

even so, beloued of London, and you the Elders of the people, calling to minde the mercie and loue which a Kings sonne, Christ Iesus, hath shewed to you, preseruing you from the wrath of his father, and remouing the noysome Pestilence; say as D A V I D did, in the beginning of this yeare, after the death of so many, Is there any left aliue of the poorer sort, that I may doe good to them, for Christ Iesus sake, who hath deliuered vs? You that haue alreadie the olde yeare sacrificed, let not your goodnessse & mercie goe backward, like the shadow vpon Abaz Dyall. You that haue not, let not your hearts bee like to the clay, waxing harder & harder; let them be as waxe, and let them melt vpon your brethren. Let the benefit of your deliuernace bee as a sunne to melt them. Oh how faire a thing is mercie in the time of anguish! It is like a cloude of raine that commeth in the time of a drought *Eccle. 35. 19.* And thus much for the second sort of Sacrifice.

³
The sacrifice
of thanksgivi-
ng.

The third kinde of sacrifice , to bee offered this newe yeare, is the sacrifice of *thanksgiving*, which is to be offered vnto the Lord, according to the direction of the holy Ghost. *Psal.50. 14* Offer vnto God praise, and pay thy vowes vnto the most high : for hee that offereth praise, shal glorifie mee. These are the calues of our lips. *Hos. 14. 3.* And seeing the Lord hath taken away our iniquitie , and receiued vs gratiousely,

against the Plague.

ly, *Hos. 14.3*, Let vs therefore offer the sacrifice of praise to GOD, the fruite of the lippes which confess his name. *Hebr. 13. 15*. Let vs returne kindnesse for kindnesse. *DAVID, Ps. 170.* setteth downe 4. kindes of men, which are most indebted to GOD, for deliuernance fro perils. One of them, are such that are freed from a mortall sicknesse. *London*, thou art in the cōpasse of one of these, & therfore you the remainders, confess before the Lord his louing kindnesse, and his wonderfull workes before the sonnes of men, offer the sacrifices of praise, and deliuern his workes with reioycing. *Psalm. 107. 21. 22.* Exalt him in the congregatiōn of the people, and praise him in the assembly of the Elders, *Vers. 32.* Wee haue tasted the neuer stinting streme of his mercies, what shall wee then render vnto the Lord for all his benefits towardes vs? Let vs take the cuppe of saluation, and call vpon the name of the Lord, pay our vowes vnto him, euen now in the presence of all his people *Psalm. 116. 12.* The Leaper, beeing cleansed by Christ, returned with speede to giue GOD praise: *LONDON*, thou art now clenched, and with *HEZECHIAH* hast receiued health, and therefore say with the King, *Esd. 38 20*, The Lord was readie to saue mee, therefore we wil sing my song, al the daies of our life, in the house of the lord. If the *Israelites* haue bowed them-

The Kings Medicine

themselues and worshipped *Exod. 12. 27*, because the Angell had spared them, ought not the remainders in all duetifull manner extol the gloriouse name of the Lord? *Israel* beeing past the red sea, hath song vnto the Lord *Exod. 15.* and shal not thou, o *London*, hauing now passed those waters which were entred euen to your soule *Psal. 96*, say with *Moses*, The Lord is my praise, and hee is become my saluation, I will prepare him a Tabernacle, and exalt him? O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doth for the children of men *Psal. 107*. Nature it selfe doth teach thee, o *London*, this kinde of sacrifice, it hath imprinted a thankfull affection in brute beautes, and impressed it in senselesse creatures. One horse claweth another, as it is in the Prouerbe, in token of mutuall thankfulness. The earth, receiuing raine from the clouds whereby her thirst is quenched, returneth vapours vnto the cloudes againe, and so requiteth the former benefit. The streaming Fountaines and running riuers, receiuing water from the Sea, send their waters again into the Sea, in signe of gratitude. The boughes and brâches of trees, in springtime, sucking their sap from the roote, send it againe in the fall of the leafe, into the roote to nourish it in winter season. If nature hath ingraffed this affection in senselesse creatures, how much more ought reason, guided by diuine

against the Plague.

be auine knowledge, leade thee, ô *London*, vnto
or the due cōsideration of this necessarie duetic. A-
e glōas, wee had not deserued to receiue such a be-
st the nefit and speedy deliuernce: wee may then say
. and with *DAVID*, Not vnto vs, ô Lord, not vnto
passed vs, but vnto thy name be this honour *Psal. 115.*
your To what shall we ascribe it, but to his greare
ordis mercy? The Lord may answere vnto vs, as *A-*
lion, *Alexander* the great, vnto a certaine poore man,
him into whom he had giuen two talents, the poore
ard for man astonished with the greatness of the gift,v-
at he sing these words; Most princely Sir, I am not
ature worthy to receiue so much: to whome *Alexan-*
der replied; I doe not respect, good man, what
ction thou art meete to receiue, but what beseemes
celstiall mee, so great a Potentate, for to giue: euен so,
s it is God hath not regarded what wee, most vnwor-
kfullthy creatures, were worthy to receiue, but what
ouds did become his mercy to bestowe and giue. The
h va-greatnesse of his mercie then, doth require, that
iteth wee should sing the praises of God in the high-
aines tēst measure. The cunning Musitian, will not
n the onely stretch forth his strings that they may bee
signe heard; but sometimes so, that they may bee
rees, heard in the highest measure; Such Musitians
boote, and singers of Gods mercie wee ought to bee;
the this is the measure we must keepe this yeare v-
ture pon the Harpe of *David*. If we consider what
rea-d by cloudie daies haue gone ouer our heades, and in
uine how faire sunshine wee are set againe, haue we
not

The Kings Medicine

not occasion to say with *David*, *Psalms.* 92,
It is a good thing to praise the Lord , to
sing vnto his name , and to declare his lo-
uing kindnesse ? O let vs then with the
best members and instruments wee haue,
bodies and spirits , which the fingers of
GOD haue harmonically composed , praise
the name of the Lord . Let vs not take with-
out giuing , as vnproufitable ground drinketh
and deuoureth seede without restoring . Let vs
imitate *Noah* after the Floode, in one thing , and
in another leauie him . As *Noah* , *Gen.* 8.20. after
that the floode was ceased , built an Altar , and
offred vnto the Lord : so let vs after the deluge
of the Pestilence , offer vnto the Lord the sacri-
fice of thanksgiuing , that the Lord may speake
vnto vs , as he said to *Noah* ; Encrease now again
vpon the earth and replenish it . But yet let vs
take heede to surfe with *Noah* , and forget the
floode ; let the former iudgement , which hath
as a sword beéne shaken at vs for our sinne ,
terrifie the whole Land . Let vs not be like to
the nine Leapers , who beeing cleansed , forgot
him that cured them . Little will hee yeelde
which will not yeelde thankes , which makes
vs nothing the poorer . Wee ought then to
stirre vp our selues , and with *David* to speake ;
Awake my tongue, I will praise thee, O Lord,
among the people. *Psalms.* 57.8. And as *Deborah*
stirred vp her selfe ; *Vp Deborah vp, arise and*
sing

against the Plague.

*Sing a song. Ind. 5.12: euens so, O London, stirre
vp thy selfe; vp London vppe, arise, sing a
songe vpon the Harpe of D A V I D , Psalm.
103 My soule, praise thou the Lord, and
all that which is within mee, his holy name;
My soule, praise thou the Lord, and forget
not all his benefits; let vs euery where offer
vp this sacrifice publikely in the congregati-
on, in our streetes, in our houses, let vs fill our
meetings and conuerences, with this heauenly
harmonie, and sweete sounding melodie.
Prouoke one another, citizens, to praise the
Lord for his miraculous deliuernace. Vp yee
families, vppe yee parents, vp yee chil-
dren, vp euery particular soule, whome the
lord by the shadowing wings of his mer-
cie hath preserued. Ministers, preach it in
your Temples, sing it in your streetes; rich
men, write it vpon your doore postes,
paint it vpon your walles, cut with an Ada-
mant vpon the tables of your hearts. You
neede such remembrances: for memorie, as
S E N E C A writheth, is most delicate, tender,
and brittle, and soone forgetteth a benefit.
Citizens, neitheir eate or drinke without
this condiment to it; *The Lord bee praised for
our deliuernace.* Daintie Dames, let the
frontlets betweene your eyes, the bracelets
vpon your armes, and the gards vpon your
garmentes, bee thanksgiving. 24. Elders*

of

The Kings Medicine

of the citie, sing with the 24. Elders *Reuel. 4.10.*
Praise, honour, and glorie, be vnto him that sit-
teth vpon the throne. It is hee onely, not our
prudence, our phisitions, the colde or the frost;
but as the Prophet speaketh, *Saluation is the
Lords.* Here is an excellent posie and Epiph-
neime, Beloued of *London*, I haue a suite vnto
you, if you doe erect your tryumphant arches,
against the entrie of him, of whome wee may
say, as the *Israelites* did of *David*, *Psalme. 118.*
Blessed is hee that commeth in the name of the
Lord, forget not among the rest, to adorne the
with Posies, preaching the Lords mercies in
this your deliuernace, and to write this; *Salua-
tion is the Lords:* write it in the Calender of
Gods deliuernaces, and leaue a Chronicle of it
to all posterity. As for the newe yeare, let the
accustomed *Lord of misrule*, and your vnlawful
sports be banished, and bring it ouer in the prai-
ses of him who hath deliuerned you. Shew your
spirituall deuotions in the openest places, as *Da-
vid* built an Altar in the threshing floore of *A-
riunab.* Lastly, offer vp this sacrifice not one-
ly for your seiuers, like vnto the *Athenians*,
who woulde offer sacrifice, onely for their
owne citie, and their neighbours of *Chios*,
but for the whole bodie; for the father, for the
mother, for the daughters. And thus much for
the third kinde of sacrifice.

⁴
Our children. The fourth and last kinde of sacrifice, are *our
chil-*

against the Plague.

children, which must bee offered vp this newe
yeare, vnto the Lord. This concerneth you, &
Christian parents. Many haue offered them a
long while, some to Sathan, teaching them the
language of Sathan; to sweare, lye, and blas-
pheeme; some to the world and the pride ther-
of, bringing them vp in all voluptuousnesse &
delicious fare; others to theft, oppression, and
deceipt: for which, the Lords anger hath bene
prouoked, and hath also beene a part of our
deserued pestilence. Bring them therfore better
vp, then you haue done; and as the wise man
Exhorteth Ec. 7.23. If thou haue sonnes, instruct
them and holde their neck from their youth. If
thou haue daughters, keepe their bodies. Wor-
thy is the saying of *Ferus*, Let vs learne to offer
vp our children vnto the Lord, *non occidendo*
&c. not murthering and slaying them, as they
did the beasts in the law, but bringing them vp
in the feare of God, and accustoming them to
religious exercises, for this is a sacrifice accep-
table to God. Parents, seeke rather to leauue your
children honest then wealthy (for which prepo-
sterous care, *Crates the Theban* would deride
manie, if he liued) that your children watch not
for your death, as the Eagles for a carcasse. Fa-
milies are the fountaines of all common-weals;
purge the fountaines that the streames may bee
cleane. And as the *Israelites*, after that the slay-
ing Angell was departed, and had spared their

N.

chil-

The Kings Medicine

children, *Exo. 13*, offered & sanctified vnto the Lord, all the first borne: euen so, the lords slaying Angel being departed, let vs offer & sanctifie vnto the lord not onely our first borne, but all the progenie, by good instructions & wholsome admonitions, keeping them frō the infection of this world. Further, as you must sanctifie them, so forget not the sacrifice of good *Job*, to sacrifice & offer your prayers also for *thee*. *Job. 1.5.* shewing therby, your religious care for them. These are then the foure kindes of sacrifices; the sacrifice of the heart, of the mouth, of the hand, of the wombe, which this newe yeare we must offer vp vnto the lord in the ceasing of the Pestilence. Differre not to offer them, but as *Abraham* rose vp early in the morning, in the beginning of the day to sacrifice his sonne: euen so, beloued of *London* rise vp early to offer *thee* in the verie morning & beginning of the yeare.

A newe years
gift for Eng.
Land, to be-
stowe vpon
the Lerd.

And thus, I haue absoluued the Kings Medicine. Now because it is the manner, that one friend bestoweth a newe years gift vpon another; giue mee leaue, beloued of *England*, to shewe vnto you, out of the whole frame of the precedent discourse, a newe years gift to bestowe vpon the best friende wee haue. If ye are desirous to knowe it, it is the repentance of King *DAVID*: vnto the bestowing of which, three reasons ought to perswade vs. First, the reliques of the Kings cuill, and of the spirituall Plague

against the Plague.

Plague , which yet remaine in vs; that it may serue as a medicine to heale them. Secondly, the prints, markes, and reliques of the corporall Plague, which in some places yet are to be seen; that it may serue, as a spiritual weapon to chase and driue them from among vs. Thirdly, the decreasing of the pestilence in the mother citye, from whence the other members receive their maiatenance, as the senses and nerues of the bo-die from the heade: that seeing the Lord hath answered repentance with repentance, we may againe returne repentance for repentance. Ho-ly and commendable hath beene your zeale and diligence, Reuerend Elders of the Eng-lish *Israell*, that yee haue sanctified a fast, blowen the trumpet in *Sion*, called a solemne assem-bly, gathered the Elders and all the inhabitants of the Land into the house of the Lord. *Ioel.1.*

14. Great hath also beene your obedience, blessed inhabitants of this Land, that yee haue all come toghether, mourned toghether, fasted and cryed toghether, and (the Lord graunt) repen-ted toghether. Beholde therefore the bles-sed fruites of your zeale , diligence and obe-dience; the wrath of the Lord appeased, his hand hath not beene shortned, that hee coulde not helpe, neither his goodnessse abated, that hee woulde not heare. *Wisd 11.* And to vse the wordes of that hony Father **B E R N A D**, you haue founde honie in the

The Kings Medicine

Lyon, mercie in the fearful God of heauen. I finde that verified among vs , which *Socrates* found in the *Lacedemonians*; who perceiving that,in certaine wars betweene the *Athenians* and them , the *Athenians* offered much gold vnto their Idols, and yet departed still beaten out of the field,asked the Oracle,what might be the cause of it. It was answered, that the praiers of the *Lacedemonians* preuailed more then the golde of the *Athenians* : Euen so I may say , that the prayers of the Church of *England* haue preuailed more,then the gold of the Papists, and more than if we had presented, with the wise-men,golde,Incense, and Myrrhe, *Matt.2*, and that for these, the Lords Angell is departed. This mercie and bountifullnesse of the Lord , doth call vs all this newe yeare vnto repen-tance.

I
The tribe of
Judah.

First, it doth appeale vnto you, ô *Royall Court*, ô tribe of *Indah*, in honour, degree, and dignitie the first ; as you offer vnto the Prince a neweyeares-gift , so forget not to offer this pre-sent to the Prince of Heauen. Doe homage vnto the King of Heauen, who rideth vpon the wings of the Cherubins, bowe the neckes of your soules before the throne of his maiestie, put on the royal garment of King D A V I D , and take in this year a Kings medicine for the soule; a royall medicine becommeth a royall Court. Honourable Counsellors, meditate the lawe of the

against the Plague.

the most high, and vse King *Davids* counsellors, *Psalms.* 119. 24. Great men, let your wils not bee inordinate: and hauing the raignes of dominion in your hands, proclaime not with *Nero*; My authoritie giueth mee license to doe all things: gouerne by lawe and not by lust. *Noble peeres*, take heede of the sinne of *Zimri*, *Numb.* 25.14. Possesse you vessells in holinesse and honour, and not in the lust of cōcupiscence, 1. *Thessa.* 4. You that are in high places, bee patient of iniurie, forget nothing but iniurie as *Cesar*; esteeme with *Theodosius* a Christian Emperour, that yee haue receiuied a benefit, as often as yee are entreated to forgiue: or say with *Marcus Cato*, ynto him that smote him, beeing now desirous to make amends, *I remember not that I was smitten*. For as *Lactantius* speaketh, *Ira mortaliū debet esse mortaliū*, the anger of mortall men must bee mortall. You that haue adorned and imbossed your speaches with oathes, come out of this humour, esteeme them not the humour of gentilitie, nor an ornament to your discourses; chāge blasphemies into prayers, and let your tongues bee bels to sound the praises of him who hath deliuered vs. Let not the voluptuous pamper themselues more in carnall delights, nor sport themselues with sinne, as *Sampson* with *Dalilah*; let them shake it off, and not account this world a siluer shrine. Painted Dames, bee contented

The Kings Medicine

with the naturall colour of your Creator. Alto-
gether bee not senselesse at the former stroke
of Gods hammer, but spend your time in the
royall pastime of King *Daniel*.

2
The tribe of
Leui.

Secondly, the bountifullnesse of the Lord,
doth appeale vnto you, *ò tribe of Leui.* Giue
vnto the Lord this newe yeares gift. Prophets,
take in this yeare a Prophets medicine. Reue-
rend fathers and Elders, prostrate your selues
with *DAVID* and the Elders of *Israel*; and, as
the holy Ghost exhorteth you, *Act. 20.28.* Take
heede vnto your selues, and to all the flocke
whereof the holy Ghost hath made you ouer-
seers, to feede the Church of God, which hee
hath purchased with his owne blode. You the
other Prophets, bee vnreproeable, watching,
sober, modest, harberous, apt to teach, not giuen
to wine or filthy lucke. *1. Tim. 3.2.* Vnto you
that are in the office of *Archippus*, *Col. 4.17*, it
is also saide; *Take heede to the ministerie that*
thou hast received in the Lord, that thou fulfill
it. It is a worke, not a play, *onus non honos*, a
burthen, not an honour; a seruice, not a vacan-
cy. You that should guide others to the Land
of promise come not short your selues. Wee
that build Arkes for others, let vs not bee drow-
ned our selues. Wee that are the Lords Seers,
let vs not bee blinde, wee that are the
Lords Cryers, let vs not bee dumbe and ton-
gue-tide: and because iane is impudent and
can-

against the Plague.

cannot blush, let vs from hence-forward
arme our selues, not with the speare, but with
the zeale of *Phinees*: for the gentle spirit of
Eli is not sufficient to mende children past
grace; let vs not put hony into the sacrifice in
steade of salt, but bee ~~comyng~~^{comyngh} the sonnes of
thunder.

You the two Vniuersities, obtain in this rank
the third place, vnto you also the Lords boun- ³ The two Vni-
tifulnesse doth appeale: giue vnto him this ex- uersities.
cellent newe yeares-gift children of the Pro-
phets, take one another by the hande yee
two sisters, and say with D A V I D, wee haue
also done foolishly, O Lord. Let the Kings
medicine come among you, take it in against
the kings euill. Your schooles haue beene
broken vp the former yeare: the newe yeare
beeing come, breake the strength of sinne,
that the Lords Angell disperse you not a-
gaine. You that should bee fountaines and
welsprings of good life to others, bee not dry-
ed vp, that if men seeke for the water of life
at your hands, they returne not with an
emptie pitcher: or else, as *Job* speaketh, 12.
4, You are Physitions of no value. Sende
forth skilfull *Bezaleels* and *Aholiabs*, filled
with the spirit of Wisdome, and vnderstan-
ding, to worke with all the wise-hearted, all
manner of workmanship for the seruice of the
Lords Sanctuarie, for the vnitig of the Saints,

The Kings Medicine.

and for the edification of the mysticall bodie of Christ Iesus, that from you the two heades (as the pretious ointment from the head of *Aaron* was deriuued vnto the very skirts of his garments) many pretious oyntments may be deriuued to all the members of the Kingdome. Lastly, because the haruest is great, suffer your selues to bee thrust into the haruest.

⁴
Magistrates
and Judges.

Fourthly, it appealeth to you that obtaine the fourth place, and who are the politicall Elders, the Judges and magistrates. Present vnto the magistrate and Judge of heauen and earth this newe yeares gift, and take also in the Kings medicine for this present yeare. You haue ordained and prescribed the former yeare, good orders for the staying of the bodily infection; shewe now your diligence to prescribe good orders for the staying of the spirituall infection. Bee rather desirous of the maintenance of good lawes, and reformation of manners, then of honour; preferre the weale-publike, before your priuate good, take heede of the spirituall Plague. First, bee not louers of giftes, which blinde the eyes. *Deut. 18. 21.* Secondly, differre and delay not to giue iudgement in the righteous cause, and if yee can doe your neighbour good to day, say not to him, come to morrowe, *Proverb. 3. 28.* Viewe your selues in *Job*, that right paterne of a good Judge, *Job. 31.* Let your sentence bee to the

against the Plague.

the oppressed as the comfortable raine to the
thirsty ground *Job. 29.23*. Thirdly, haue not re-
spect of persōs in iudgement *Deut. 1.17*. hear the
small as well as the great, & fear not the face of
man, You are the pillers *Ps. 75.3*. If the pillers be
weakned, if the nail be broken, or the strong me-
bow themselues, the house, the burden, & all fal-
leth that leaneth vpon them. By the way it spea-
keth to you also *lawyers*, men of counsell, & ma-
gistrates attedāts offer vp also this newyeers gift
to the Lord, that his slaying Angell returne not.
The wise man *Pro. 23.23*. teacheth you wise mē
wisedom, & giueth counsaile to you counsellers.
Buy the truth (that is, spare no cost to purchase
truth) *but sel n̄ not* (that is, bee not hired for anie
mony to forgee the truth.) Set not your wisedōe,
eloquence, conscience and all to sale. Giue not
sweet taste to the bitter & sower, with your su-
gred eloquēce. Let not your fined tongues, faire
pretenses, cunning glostes, goodly circumstances of
speech, vphold & bolster out the vninst cause. Be
not caught with birdlime (for vnto this doth Av-
s T I N cōpare the receiuing of bribes) by which
your wings are pinioned, so that ye can not flie.
Officers, John Baptist Luk. 3. giueth you a good
lesso. Be cōtēt with your stipēd, & vse no extortiō

Lawiers.

Principally, it doth appeale vnto thee o Lon-
don, which hast suffered the greatest brunt in London.
this assault: least the lords Angell returne again,
offer vp vnto him which hath shewen thee mer-
cy, this new yeers gift, & as you haue bin diligēt
the

The Kings Medicine

the former yeere to take in the Kings medicine
for the body, so be not now negligent to take in
the Kings medicine for the soule. A certain hea-
then man, after that he had seen a fudden ship-
wrack of all his worldly goods, and had bin ex-
ercised with diuerse afflictions, brake forth into
these speeches, wel fortune I see thy intent, thou
wouldest haue me become a philosopher: euen
so o Londō hauing receiued the old yeer a ship-
wrack of thousands of thy subiectes, and hauing
bin visited with much bitternes, say vnto the al-
mighty, wel lord, I see thine intent, thou wouldest
haue me to becom zealous, religious, & to enter
into a meditatiō of the life to come. Let both
Nehemias & Daniel, magistrat & minister with-
in thy wals, cōfesse their sins. Let euery citizē in
particular say as *Ionas* did, I know that for my
sake this great tēpest hath bin vpō you. It is re-
ported that the *Delphiās* had murthered *Aesop*,
& had cōcealed their sin: but being visited with
mortality, they begā to confess it, yea caused it
to be proclaimed by noise of criers that they had
done it: In like māner o Londō, hauing cōmit-
ted diuerse sins, & hauing bin visited with mor-
tality, cōfesse thē now, proclaime thē, & reueale
thē vnto the lord: let the graues that shroude so
many corpses, let the tears of the widdows, and
desolate orphanes yet remaining, mooue you
vnto repētāce. As the rod of *Moses* made water
to proceed out of the rock; so let the lords rod
wring from our stonic hearts some drops of re-
morse.

against the Plague.

morse. The voice of the Lord, spoken as it were Londons
from heauen, hath bin heard within thy walls Echo,
to moue thee vnto repentance: make now
answere to this voice with a sweete resounding
echo into heauen,in this manner, Thy voice I
will heare, and thy call I will obey. Great-
nesse will not stoupe, but at great iudgements;
a great one thou hast felt: the Lorde hath not
onelie bruised the heele of the body, the poorer
sorte, but he hath reached the head, the rich
and mighty among vs. First,yee the 24.elders,
apply this loueraigne balme to your sore. Se-
condly, Merchants, from henceforth become
christian merchauntes , to buye the pearle of
Gods word: take Christ with you in your
shippes: that the tempeste of Gods anger a-
rise not, remeber the shippe where I O N A S
was in, and haue no fellowshippe with Athe-
istes,papistes, and prophane Esaus, cleare your
cies with the eiesalue of plaine dealing. You
that haue beene crushing Zacheus, and grapple
pennie fathers in this gold-sick age,& haue rip-
ped vp your brethrens entrails for mony,as Sap-
son searched the lions carkasse for honie, be no
more wealth-deuouring vermins,grind not the
faces of your watrie-faced brethren , breake
off your crueltie , as the Spinster doth her
thread, intending to drawe it out no longer.
Take heed, Mich.6.that the treasurcs of wicked-
nesse be not found in your houses any more,nei-
ther a scant measure which is abominatio to the
lord,

1.

2.

The Kings Medicine

3.
Lord who iustifieth not the wicked balaces & the
bag of deceitfull waights. *Tradefmē*, labour not
any more so much for the meat which perisheth,
but for the food which endureth for euer *Job.6.*
Citizēns in generall, seeing the lord hath knock-
ed at your proud palaces, shake from you the
settled lees of your long cōtinued iniquities, and
because two principall haue lodged within your
wals, & walked along your streets pride & glut-
tony cure them now, according to the method
of the kings medicin, by two cōtraries, humility
& tēperancy. Put on the royal indumēt of *Dauid*
which is humilitie, and let not your daughters
walk more with outstretched neckes as the
daughters of *Sion Esa.3.* Return not in the city,
you that are departed, with your painted faces,
opē breasts, monstrous verdingales, long staring
ruffes, leaue thē behind, infect not the city with
them any more, that they produce not againe
the same effect. Returne not with your superflu-
ous feasts, rather from henceforth invite Christ
Iesus, & prepare him a feast, by faith & mercie.

A profitable admonition. Many of you haue been depriued a long time of
the enjoying of one anothers fellowship during
the time of the pestilēce, but now being returned
& coming togither again, abuse not your mee-
ting after this lóng separation, by quaffing, dā-
cing, banquetting, spend it in the prayses of him
who hath brought you home againe. Drunkard,
search not out thy drunken cōpanion, aske not
whither he liueth, to associate thy self with him,

Whoore-

against the Plague.

Whoormonger seek not thy harlot, carnall man
for thy cōfederates, renew not that wicked bād
& league, take the last farewell of them, & cōmu-
nicate no more with those vnfruiteful workes of
darknesse *Epb. 5.11.* We haue feared the former
yeer to draw our breath in the streets, least wee
should haue drawn in infection, let vs this yeere
fear to draw in the infection of sin. The former
yeer wee haue vſed & followed many good or-
ders to stay the bodily infectiō, purged our houſē
censed our streets, perfumed our apparell, had
vpon our doors bils & red crosses, ſhūned infec-
tious places, let out the corrupted bloud, abstai-
ned frō euil meats, emptied our houſen of dogs,
ayred thē with fire, caried in our hands diuerſe
coſeſtions of art & ſuch more: what ought wee
not thē to do this yeer to stay the plague of ſin?
Let vs purge our houſē frō ſpiritual infectiō, re-
moouing the false ballāce, ſmal waights, couter-
fait lights, ſweet words, lowr deeds, treasures of
wickednes. Let vs wash & cleanse our ſtreets frō
pride, swearing & blaſpheming, perfume our ap-
parel with modefly & humilitie, ſhun places in-
fected with drūkards, gluttoſs, adulterers. Let vs
haue vpon the doors of our harts other bils, i the
mark of the ſpirit *rom. 8. 2,* the blod of the lāb.
Of which we need not to be aſhamed. Let vs alſo
let out the corrupted bloud of hate, enuy, concu-
piscēce, abstaine frō the fleſhpots & garlickē of
Aegypt. Let vs beware of dogs *Phil. 3. 2.* ſuffer
not the detracțiōs & flaunders. Further, let vs ay-

Spirituall or-
ders to be fol-
lowed this
yeere in the
city.

our

The Kings Medicine

our house & our harts with the fire of loue, ha-
uing aboue all things feruente loue among vs.
x.Pet.4.8. Lastly, let vs cary with vs when we go
abroad, that heauely pomader & confection of
good works & of the fear of god, & this wil pre-
serue vs against the infestio of this world. You
haue vsed the old yeere wormewood against the
plague, this yeer let me tel ye of a wormwood frō
which ye must abstaine, for it is very naught a-
gainst the spirituall plague: if you desire to know
it, Moses telleth it vnto you Deut.29.28, Let
there not be a root of bitterness or wormwood
amongst you. To leaue you o Londō, for the cō-
tinual knils & alarum of bels, the trūpets of Ieho-
uah which haue sounded within thy walls, let
the tongues of thy inhabitants be bels & trūpets
to publish the praises & mercy of the Lorde to-
wards them. O you that are not yet turned to
your earth, how are you bound to think of your
creator! redeeme therefore this new yeere, with
newnesse of liues, the former yeers misspent.

6.

The other
Sister cities,
townes, and
villages.

In the last place, I must not leaue you vnspokē
vnto, you the glorious Sisters, & cōfederates of
the mother city, you the daughters & other mē-
bers, of which some of you haue also groaned un-
der this burdē: offer vp vnto god with your mo-
ther, this newyeers gift, & take in also this spiri-
tuall kings medicin, draw instructiōs from your
mothers breasts, change your Moriās skins, put
of your stained coats, wash your feet, & not on-
ly your feet, but your heads also. And because all
the

against the Plague.

the ioynts of the whole body of the lādhaue bin
disquieted, & that now the lord hath salued the
with his sauing health, concur together to sing
the praises of that god of Israel. Great hath bin
your diligēce, to auoid the bodily infection : be
not now negligēt to expel the spiritual cōtagiō.
Were it not madnes to haue cried for the wōud,
& not to pul out the arrow, for the coale which
hath burnit you, & not to remoue it? You haue
bewailed those sins which ye had cōmitted, now
cōmit not those sins ye haue bewailed. He hath
not retained his anger, & shal we retain our sins
the cause of his anger? he hath returned to vs by
his grace, & shal not we return to him by repen-
tāce? he hath had cōpassiō on vs, & shall not we
haue cōpassiō on our own soules? He hath taken
away that, which took away his fauour, & shall
not we seek to continue that which keepeth his
fauor? we haue lōg bē al like to the Moon in her
decreasing, for the she doth turn the opening of
her bowe down towards the earth, & her backe
toward heauē: euē so, we haue decreast, & failed
in vertue, piety, zeale, we haue turned the doore
of our harts & the opening of our desires altogither
to this world. But now with the new yeere,
let vs be like the Moone in her increasing, for
then she turneth her open side vp towards heauen,
and her backe towardes the earth, and so
groweth to a perfect light : In like manner,
let vs encrease in pietie, zeale, charitiē, let
vs turne our backes towardes the worlde,
but

The Kings Medicine

but our harts & opening of our desires to god & heauē. And for the decreasing let vs encresse, not in iniuitie, but in faith & honesty, let vs not forgoe for a little mony, that, which for no mony cā be had again. I may speak brethrē vnto you that of the psalm, The lord hath looked down frō the height of his sāctuary, that he might heare your mourning, & deliuere the childrē appointed vnto death. You haue al called vpon the lord, and behold the successe of good seed hath bin cōsequēt to your prayers, & they haue been ioyned toge-ther, as if their souls had been knit togither like the souls of *David* & *Ionathā*. Continue therfore in your repentance & let it not be as a morning cloud, or as the morning dew which goeth away *Hos.6.4.* or else neuer look for sauing, sound, & cōtinuing health, but euē with *Gehezi* to die a leprosous man, if not with the plague of the body, yet with the plague of the soul. Lord most migh-ty, most gracious, most mercifull, wound vs with thy fear, possesse our souls with an awfull dread of thy power whichthou hast shewn the former yeer, rebuild the ruines of the houſe of our harts, make vs fit for thy holy seruice, make vs thy spirituall *Ierusalē*, & our harts the tēples of the holy ghost, that thy Angel may spare vs, as he did *Ie-rusalē*. Create in vs o lord with this new yeere, a clean hart & renew a right spirit within vs. I end with the prayer wherewith I begun, Lord teach vs to number our days that we may apply our harts to wisedome. Amen.

FINIS.

Psal.51.

Psal.90.

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